

THE CONGREGATIONALIST

Boston Thursday 30 April 1896



BUNYAN'S COTTAGE AT ELSTOW, WHERE HIS MARRIED LIFE BEGAN—THE GARDEN DOOR.

“THIS woman and I,” says Bunyan, “came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both.” It was an unpromising beginning, but many that are more promising turn out worse. It may be that where there are health and hope and honest industry, mutual love and trust can better supply the lack of dish and spoon than an abundance of dishes and spoons can supply the lack of love. Though the young wife brought no dower of wealth to her husband, she brought to him that which wealth cannot buy—saintly memories of a godly home and trained instincts for good—and, as we have seen, she would beguile their summer evening walks and their fireside winter talks by memories of the good man, her father, who had gone to heaven.—*Rev. John Brown, in his Life of John Bunyan.*

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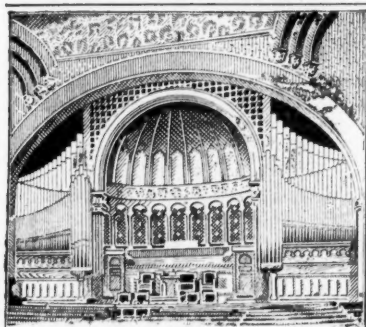
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The Recorder founded 1816: The Congregationalist, 1849

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Volume LXXXI

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TIME heals at last all but mortal wounds, and brings together long divided friends for common service, as the reunion, now assured, of the two Congregational bodies of the metropolitan district of New York once more proves. The New York and Brooklyn Association is the older and smaller of the two bodies, the Manhattan Conference having been formed after the troubles in Plymouth Church twenty years ago in order to avoid responsibility for methods of church discipline and to emphasize opinions in regard to church order which were in dispute at the time. A new generation has grown up to which the old differences have ceased to be important, and the movement for union has been in progress for some time. The adoption by the New York and Brooklyn Association of the name (with an addition) and the constitution and standing rules of the Manhattan Conference, which action we report elsewhere, stands for the acceptance upon sober second thought by all the churches of our order in and about New York of the more conservative and careful, as well as more modern, setting forth of Congregational order and usage. With this cordial union of strength and influence we hope to see a great and steadily growing advance in Congregational church life in New York, where it is relatively weak, and in Brooklyn, where it has long been vigorous and aggressive. So may all controversies and disagreements yield under the influence of the Spirit of God in favor of a larger union and co-operation for the advance of Christ's kingdom.

Chicago has been comparatively free from heresy cases since the trial of Professor Swing, but the call of a Congregational minister, Rev. F. B. Vrooman, to the Kenwood Presbyterian Church and his examination by the Presbytery of Chicago have precipitated a case of just the kind which the newspapers love. At a first examination Mr. Vrooman seems to have shown singular ignorance of the history and standards of the denomination into which he asked to be received, extending even to

ignorance of the fact that he was to be examined in theology. At an adjourned meeting of presbytery he presented a full and frank statement of belief and was examined more at length, accepted the standards according to the formula prescribed and was thereupon received into the presbytery subject to a complaint and appeal to the Synod of Illinois, which will be heard next October and will probably reach the General Assembly of a year from the present May. The only comment which we wish to make upon the matter at this stage is that Congregational ministers should remember that the Presbyterian Church is a walled garden, and that they ought to know something about the dimensions of the gate if they wish to enter it.

We were in error last week in forecasting the result of the vote upon the amendment admitting women to membership in the Methodist General Conference. At the time of writing there was an apparent three-fourths majority in its favor, but by the latest returns, which include all the American conferences, the vote falls short by eighteen votes, while even if those votes had been secured the result might have been challenged upon the ground that the foreign conferences had not had the opportunity of action. It is still open to the conference to admit the three women who have been sent up as delegates by a vote, interpreting the constitution as it now exists, just as a previous conference interpreted it by excluding the women who applied to it, but there is a general feeling that this would not be a satisfactory settlement of the question and *Zion's Herald*, which has all along been in favor of admission, voices the soberer opinion in saying: "Let the whole matter, therefore, go to the General Conference for resubmission according to the constitutional methods prescribed for making changes in the restrictive rules. This is the only just, safe and, in the end, satisfactory course. A church council is no place for forced and unnatural processes. It cannot be claimed that any vital interest of the church will suffer by such necessary delay." This is the second time that this matter has been submitted to the conferences. It failed of a constitutional majority (of three-fourths) on the first occasion by two thousand votes and now by only eighteen in a total of something over ten thousand. With such growth of sentiment in its favor it is hardly probable that it can fall on a third trial.

Our preparation for the Lord's Supper is also the best of preparation for advance in the Christian life. "Let a man prove himself and so let him eat the bread and drink of the cup." The bread and wine are symbols in which we, according to his promise, become more fully partakers of Christ's life. He who is seeking an increase of that life will be awake to all its possibilities for his own soul. Daily spiritual communion is the best precursor of the visible sacra-

ment. He who lets the ordinary opportunity of prayer and service slip unheeded by will hardly be prepared to use the special opportunity of the holy table. The proving is to be a mirror held up to our daily thought, that we may see whether we are discriminating between Christ and the world, for if the presence of Christ has no power over us in daily living, it can hardly be effective in greatly changing us in the brief moments of our presence at the communion service. That will lighten enjoyment, it can never create it. It will quicken faith, it can never give it a beginning. It will stimulate self-consecration, it cannot originate it. The memory is to be of Christ in our own experience as well as of Christ on the cross. However faulty our life with him has been, however surely we come with repentance as well as joy, we must have something to recall of our own intercourse with him, or the opportunity will bring us nothing but disappointment.

THE PEACE CONFERENCE AT WASHINGTON.

The conference of five hundred of the choicest men of the nation, held at the national capital last week, was in some respects the most significant gathering of which man has record, whether it be judged by the sublimity of the theme considered, or the sum total of virtue and wisdom represented by those present. Citizens of a puissant nation, soon to be the wealthiest and strongest the world has ever seen; representing a European race stock that shows more vitality than any other; speaking a language which bids fair to be the world's language; enjoying political rights and performing civic duties which make them rulers as well as the ruled; they met not to plan for national or racial or personal aggrandizement, but to hasten the coming of the kingdom of God, the parliament of man, the day when the ethics of Christ shall control the acts of all nations as they do now those of many individuals.

These men are not dreamers only. Their records as statesmen, soldiers, educators, administrators of business interests belie any such indictment. Their confidence in God's revealed message respecting his preference for love and peace is such that, in working for the end which they have in view, they know that they have him as an ally. Their experience as American citizens justifies them in believing that if a Supreme Court can compel the instant and glad obedience to its decisions of commonwealths as numerous, vast and diverse as the States of our Union, then it is not a vain delusion to extend the range of so beneficent a principle and create a similar international tribunal. If imperial States like New York and Texas permit nine men sitting in Washington to decree what is consonant or in consonant with a national constitution, why cannot nine men representing Christendom determine whether nations have broken treaties, violated the

code of international law and done injustice to each other, and assess damages? They can, but how would their decree be enforced? The curse of civilization today is excess of legislation and lack of law enforcement. An international judiciary demands an international police force, and police sometimes have to use handcuffs and clubs. But a policeman is not a warrior.

TURKEY AND THE UNITED STATES.

At the meeting of the New York and Brooklyn Association last week Secretary Creggan of the American Board expressed his opinion forcibly, saying, "Would to God Daniel Webster could sit in the chair of the Secretary of State for just one fortnight; would to God Old Hickory were President for just two short weeks; would we had a Farragut now"; and the association unanimously adopted the following minute introduced by Rev. J. M. Whiton:

In view of the increasing gravity of the situation in the Turkish empire, especially the efforts of the Turkish Government to expel all Christian missionaries, and in view of the fact that the continuance of mission work will depend, to a very great degree, upon the vigor with which the Government of this country insists upon the treaty right of missionaries to reside in the Turkish empire and prosecute their work, and in view of the immediate occasion furnished by the expulsion of Rev. George P. Knapp of Bitlis from that city, notwithstanding the pledges given to the United States minister at Constantinople; therefore, Resolved, That this association call the attention of the gentlemen who represent this State in the Senate and House of Representatives to the situation, and request them to do all in their power to insure for all American citizens resident in the Turkish empire the protection in their life and work which is assured to them by the treaties between this country and Turkey.

This is a subject on which every approaching Congregational deliberative body should make a most forcible utterance during the coming weeks. The New Jersey Association last week prepared to let the congressmen from New Jersey, Pennsylvania, Maryland and Virginia know what some of their constituents expect them to do in this matter. This is no time to lessen the number of our warships in the vicinity of Turkey, and yet that is what the Washington officials seem bound to order. Let the Department of State and your congressman know how you feel. The right of petition still exists, Senator Hill of New York to the contrary notwithstanding.

How the situation impresses the healthy American mind may be inferred from Albert Shaw's editorial in the *May Review of Reviews*, in which he says:

Americans have spent or invested for the general welfare of Turkey's subjects in Armenia and other parts of Asia Minor ten or fifteen millions of dollars. Our Government does not seem to us to be protecting American interests in that quarter with anything like the firmness that England, France, Germany or Russia would show under like circumstances. We believe that there is the greatest reason for a policy at the present moment toward Turkey that shall go if necessary to the extent of an ultimatum, to be followed up by the sending of a powerful fleet into the Eastern Mediterranean.

Fortunately, we seem to have in Mr. Riddle, now in charge of our affairs at Constantinople, one who understands the Porte and treats the Turk as he needs to be treated. Last Friday he heard that the Turkish authorities at Iskanderoun refused to deliver Rev. George P. Knapp to the proper officials and instead of sending him on to Constantinople for trial were preparing to send him out of the country in a European steamer sailing that night. Mr. Riddle immediately showed to the Turkish foreign

minister his written promise to deliver Mr. Knapp to the American legation for trial, advised Tewfik Pasha that it would be better for him to keep this promise, and showed him telegrams which he had sent to the American consuls at Iskanderoun and Mersine, instructing them to summon aid from American cruisers if it should be needed to secure the deliverance of Mr. Knapp. On Saturday Mr. Riddle received dispatches stating that Mr. Knapp had been released.

THE LEGISLATURE IN THE LOWELL CASE.

We have purposely refrained from discussing the internal trouble which has had for its center the continuance of the pastorate of Rev. Mr. Kenngott over the First Church and society of Lowell—a pastorate which commenced September, 1892, but which soon resulted in unpleasant divisions. We are concerned only with a recent act of the legislature of Massachusetts which is too important to be left unnoticed.

•The organization at Lowell is the one which is very generally in use among our churches—that of a religious (corporate) society, and a church connected therewith. The society is recognized by the constitution of Massachusetts as the body which exclusively holds the property and makes all contracts with the pastor, although our churches, by comity, concur. The society in Lowell is, like almost all our societies in the State, of this character. A church indeed may, under the statute of 1887, become incorporate and have a separate existence, with the rights of such a society, but the Lowell church is not of this character. Chapter 38 of the Public Statutes says: "A religious society may make by-laws not repugnant to the laws of the commonwealth and may in such by-laws prescribe the manner in which persons may become members." The Lowell society has such a by-law, which is a common one, to the effect that any member of the church may be proposed, and, his name being inserted in the warrant, may be admitted if the society shall vote in favor thereof.

It seems that the latest test vote in the Lowell church in December last showed 206 in favor of Mr. Kenngott's retention and 163 against. This was before the majority so changed the by-laws as to make children voters. The minister resigned, to take effect Dec. 31 last. The church accepted the resignation without dissent, and the society also, by a two-thirds vote, in the same month. The pastorate, therefore, terminated at the date mentioned. The church had, however, rescinded its vote a few days before that time and asked the pastor to remain, to which he gave no answer until long after the pastorate was ended; nor was this vote of the church of any legal force whatever. The action of the society has never been reversed and the pastorate was ended Dec. 31. An effort to get a vote in the society to restore Mr. Kenngott to the pastorate which he had voluntarily quitted failed by a close vote. His attempt to occupy the pulpit was stopped by an injunction from a judge of the Supreme Court, which is still awaiting final action. Failing of a majority in the society, the adherents of Mr. Kenngott appealed to the legislature, and the following after sharp discussion is the result: "Any person above the age of twenty-one years who is a member of the First Congregational Church in

Lowell, Mass., and hires, and for the term of six months pays for, a pew or sitting in said church shall be a member of the society of said First Congregational Church upon signing the roll of membership of said society, or giving notice to the clerk or any other officer of said society of his desire so to do."

The object of this legislation was open. The majority of men and women in the church attached to Mr. Kenngott could thus force themselves into the society, a corporate body holding the property, and control its action. It could do this without the consent of the society in a single instance, and against its will. The act thus nullifies the general statute, which provides that each society may prescribe its own conditions of membership, and it is in opposition to that provision of Chapter 38, which says: "Religious societies, whether corporate or unincorporate, shall continue to have and enjoy their existing rights, privileges and immunities," under which this society was incorporated, and by virtue of which it seems to have vested rights.

While we do not overlook the unwisdom of appealing to the legislature to overturn the established policy of the State for the sake of a petty case hinging upon a petty and transient question, we are more concerned with the character and effect of this legislation upon our churches. Certain facts seem to us evident.

1. The legislature of Massachusetts has allowed itself, under skillful manipulation, to be made the tool of one party as against another in a petty local church quarrel, the only point at issue being whether a minister, who had voluntarily resigned, should be put back into the pastorate which he had left. Such a course warrants the presumption that succeeding legislatures may be appealed to as successfully by any minority in a church trouble. This unprecedented legislation appeals to every faction which may arise in any society.

2. The legislature has singled out one solitary society from the five hundred in this State to deprive it of the rights guaranteed by the statutes of the commonwealth. If it had passed a general law, its action indeed would have had some dignity. As it is, the act should have honestly provided to amend the statutes so as to read: "A religious society, except the First Congregational Society in Lowell, may make by-laws," etc. The same vicious, special legislation may, however, go on in other cases.

3. The danger to the rights of societies is, of course, apparent. The legislature undertakes to force into a corporate society, which holds and is responsible for property which it erects or purchases, or for funds which it may receive in trust, outside persons who may desire for any object, right or wrong, wise or foolish, to get control. Those intrusted with, or entitled to hold, the property may be overwhelmed by persons who can demand entrance by their own will with this single act in their hands. Under this precedent there is not a religious society in the commonwealth of any denomination, or one for any secular purpose, which is safe. The power assumed by the legislature jeopardizes every organization by forcing into it enough persons to swamp it. The same exercise of power, in a modified form, could grasp the Old South Church with its great interests, or any Baptist church or Methodist, or Unitarian or Roman Catholic. It could flood

our American Congregational Association from outside to obtain control of its attractive property. The American Board could, of course, be revolutionized if the legislature should be induced, under the appeal of some demagogue, to give the power of entrance into the hands of any quietly organized aspirants. The legislature could legislate into a corporate library all persons who pay for the use of books for six months. We do not say that this will be done, but we do say that by this remarkable legislation the door is open.

Our polity presents a fair method of settling church difficulties. It is by the arbitration of a mutual council. The calling of such a council has been urged upon the Lowell church by a great portion of its members, by ministers outside and by the friendly, formal urgency of neighboring churches. This resort to arbitration, according to the public prints, has been regularly refused by the church, which has preferred an appeal to the legislature with the above result, which, while it may gratify for a time one minister and his adherents, must excite serious consideration among our churches and societies.

As to the constitutional question, we are not called upon to consider it. It may be expected, however, that the society thus deprived of its rights will, for the public good, see that this enactment is passed upon by the Supreme Court of this commonwealth.

STEPS TOWARD UNION.

The first steps in the path toward church union are steps of acquaintance. When we know each other better we shall lose the suspicion which hinders trust. And the second step is co-operation without abandoning old customs, forms and names.

A long step toward this second stage seems to have been reached by the joint conference of the Ohio State Conference of Christians and the Central Ohio Conference of Congregationalists, which met in the Christian Church of Piqua, O., as elsewhere reported by a correspondent. President Weston of the Christian Biblical School of Stanfordville, N. Y., one of the two moderators of the conference, expressed his feeling when he said that the object of the conference was to make a public recognition of unity and to nourish it in every possible way. "We do not discuss unity, we assume it." The resolutions adopted emphasize character as the basis of mutual understanding, advise the holding of other conferences for a wider constituency under care of committees of the two bodies, meetings of the regular conferences of both bodies at the same time and place, mutual counsel of executive officers involving a beginning of common work and an avoidance of rivalry or competition, and the exchange of pulpits.

Such a program as this can only be carried out upon the lines of common faith and enthusiasm. The suspicion of selfishness will be the beginning of disintegration. It is full of the promise of good because it proceeds from life to action. It justifies the work of the National Council at Syracuse, and proves that its declaration of a proposed basis of church union is well adapted to the needs of the time.

If this needed any further illustration it might be found in the fact that the *Church Union*, New York city, hitherto edited by

Mrs. E. B. Granniss, but now owned and edited by Rev. Samuel T. Carter, says that the platform on church unity formulated at Syracuse by the last National Council

can be wisely kept before the churches. It has the same point in its favor as the Lambeth platform—offered by the Episcopalians—had; it is an honest, manly proposition, with serious intent behind it to accomplish, if possible, something in the matter. It has this advantage over the Lambeth platform, that it does not demand any peculiar institution of Congregationalism as one of its essentials of unity, as the Lambeth platform does one of the peculiarities of Episcopalianism. Indeed, there has been no criticism of these proposals on the ground that they demand too much; the criticism has all been the other way. No church seems to have found in them anything that was unacceptable, but, of course, every church has seen absent from them what it feels ought to be accepted. That was necessary, and is probably the best commendation of them.

THE HEROIC LIFE.

Christ calls his disciples friends, and in Armenia we are witnessing one fulfillment of his own words, "Greater love hath no man than this, that a man lay down his life for his friends." What our Lord did for all, these true disciples have not been afraid to do for him. In this the identity of Christ with his people and the exchange of the true offices of friendship between him and them is manifest to all the world.

In our unheroic age—too much taken up with questions of business success and pleasure gaining—there are crowns for martyrs and heroic lives and deaths. So much at least of inspiration and example we owe to the jealousies and cowardice of so-called Christian Europe, which have given free play to the hateful cruelty of Turk and Kurd.

There is a stirring in many hearts in our own land of admiration, almost of envy, in reading of the good confessions made at the sword's point and in the face of fire and famine. It is so unlike the smug respectability of our lives—the humdrum of our days and the quiet of our nights—that we are almost tempted to wish that we might also show our faith in such heroic fashion. To bear a thousand stings of small temptation, to keep our faith bright in a thousand petty trials! We are weary of it all, and almost dare to long for one heroic hour of witness bearing—one fierce conflict in the concentrated light of the world's view—and then the martyr's crown.

If there is something noble in such a longing, we fear that there is something weak and theatrical as well. Martyrdom is not usually arranged like a scene in a melodrama, where all the stage machinery works smoothly and the audience applauds just at the right moment. It is a grim, uncomfortable experience through which our brothers in Armenia have been called to pass, and many a dainty Christian who, buoyed up by excitement, might have faced the sword, would come very near to yielding in the cold and damp of mountain camps, in weakness from the lack of food, in the mere discomforts of ruined homes and the hopelessness of succor. It is well that we are not too severely tried, for the trial might reveal our weakness, not our strength.

Laying down the life is, after all, no more essential in times of open persecution than in times and places where Christianity has power and recognition, and it may be no more heroic. It is everywhere the proof of love, but it takes on different forms and reveals itself in different fashions. There are some who would be glad to die, so heavy

are their burdens and so great their disappointments, who live on for love's sake through years of self-denial, which only Christ's presence can make joyful. Many lay down their lives in daily service. They do not call it martyrdom, they do it gladly, but perhaps some who look on in wonder, not having shared the love which makes the sacrifice of self a joy, may say, "See what a martyr that man is making of himself," and the words spoken in carelessness may be as true as though they were uttered of the prisoner in the amphitheater, who might have life if he would throw a pinch of incense on the flame in denial of his Lord, or of the Armenian victims of the Turk.

The spirit of boasting brought the self-chosen martyrdom of the early church into disrepute. There will be a trial for every one, but it is not for us to choose our cross. Those who endure and give for Christ do not parade their sacrifices. Their number is uncounted in the earth and their ranks not yet closed up. Those who will show their love by laying down their life for Christ may join them, may accept their work in the place which God appoints, may share Christ's joy in life, his strength in death. In the drudgery of home or in the face of the executioner alike men offer to the Crucified a copy of the love he showed to them. The heroic life is in the spirit's consecration, not the mere outward circumstance of giving.

CHRIST'S TEMPTATIONS AND OURS.

Our Lord's temptations were as actual as any of ours. Some have attempted to treat them as unreal, regarding it as an irreverence to Christ to suppose him to have been truly tempted or as an impossibility because of the mysterious union of deity with humanity in him. But they have persuaded few. The teaching of the Scripture record is plain. Moreover, if Jesus were not tempted as really as we are, the glory of his successful resistance vanishes, and his example in that respect is of no value to sinful men and women. Anybody could overcome evil if it were not possible for him to yield.

What is commonly called the temptation of Jesus, his experience in the wilderness, was not by any means his only trial of that sort. He was tempted sorely in the garden of Gethsemane. And there is no reason to doubt that, in addition to such special and terrible temptations, he too was beset daily and hourly by many such allurements to evil as beguile us. His power of resistance was far greater than ours because it had the sturdiness of unvarying fidelity and success. Yielding had not enfeebled it. But he had inherited a temptable human nature from his earthly ancestors, just as we do, and many a form of sin must have presented itself to him enticingly although invariably to be refused and repelled.

It is upon this fact that the preciousness and power of his sympathy for us are founded. He does not understand our temptations merely by an omniscience which stands outside of and apart from our lives and looks on like a spectator, and knows everything about them simply because it cannot help knowing. He understands sympathetically, because he has been tempted just so himself and knows how hard it is to resist.

This special knowledge and sympathy, in addition to his universal love, qualify and prompt him to deliver us when we cry to

him for help. He understands just how to send the aid which we need and when, whether by the encouragement of his Spirit in our hearts or by the suggestion of friendly human counsel and assistance. He was subjected to temptation bodily, intellectually and spiritually. The whole range of his being as a man was included in the assaults made upon his holiness. Therefore no one of us, not even the most often, most sorely, most cruelly tempted one of us all, need fear applying to him for help in vain.

CURRENT HISTORY.

International Arbitration.

In another column a report of the conference at Washington will be found, as well as our opinion of the importance of the gathering and the subject considered. President Cleveland will soon have before him not only the resolutions of this important meeting, but a definite plan for the creation of an international arbitration tribunal, which has been drafted by the New York Bar Association, after consultation with some of the most eminent jurists of this and other countries. When it is remembered that the British House of Commons and our Congress are already on record as favoring such a settlement of all future differences between the United States and Great Britain, and when it is recalled how the spiritual leaders of Christendom have ranged themselves on the side of peace and put forth such utterances as we have cited from time to time since the year opened, it will be seen that a great step forward has been taken since those ominous last days of 1895, when Great Britain and the United States stood face to face with the prospect of war. And yet it will not do to overlook the fact that Lord Salisbury and Mr. Olney have made little progress toward a settlement of the question. The hope for a peaceful solution of this question lies in the good sense of the people of both countries, who will make short work of those who allow pride or technicalities to stand in the way of arbitration. Already there are indications that Lord Salisbury is soon to be superseded as director of the foreign policy of Great Britain by one of his own party who stands committed in favor, not only of the principle of arbitration, but a recognition of our right to hold and enforce the Monroe Doctrine. Sir Vernon Harcourt's questions in the House of Commons on Monday drew forth from Mr. Balfour the statement that both governments were working toward agreement on a plan for the arbitration of all differences. More definite details he declined to give.

Domestic Politics.

The drift of sentiment in the Republican party during the past week, as voiced by conventions in five States, has been decidedly unequivocal in its affirmation of loyalty to the gold standard and opposition to the free coinage of silver. Mr. McKinley has not been indorsed by the Republicans of Pennsylvania, Connecticut or Maryland, but will have pledged delegates from Virginia and Tennessee. That Mr. Reed has failed to secure the formal indorsement of Connecticut is something that would not have been predicted a few months ago. But he stands on a platform much nearer the views of the Connecticut Republicans than that which Mr. McKinley formulated in Ohio and he probably will receive the votes of most of the Connecticut delegates. Senator Quay's

indorsement as a presidential candidate by the Pennsylvania convention and the terms in which the indorsement was made cause Republicans in other States, who have nothing but condemnation for Senator Quay's methods as a politician and his character as a man, to marvel at the action of their fellow-partisans.

The Democratic conventions of Rhode Island and Massachusetts have indorsed ex-Governor William E. Russell of Massachusetts as a suitable candidate for the presidency and declared in favor of a gold standard. Mr. Russell also has secured the indorsement of such an influential, independent journal as the *New York Evening Post*. The Alabama Democratic convention declared unequivocally for free coinage of silver by a vote of 331 to 173, and formally disapproved the financial policy of the administration; and the Nebraska Democratic convention, also, was controlled by the silver faction of the party and will send a delegation to Chicago headed by Hon. W. J. Bryan.

Louisiana has gone Democratic but by a very much reduced majority, and in New Orleans a combination of decent men supporting the Citizens' League ticket overturned the ring which has ruled and plundered the city for so many years.

The National Legislature.

The Senate has passed the Indian Appropriation Bill authorizing the expenditure of more than \$9,000,000, a much larger amount than the House bill called for, and retaining the appropriations for Hampton Institute, Virginia, and the Lincoln Institution, Philadelphia. Senator Cockerell of Missouri was able to secure enough votes for an amendment which he offered providing for a gradual rather than a sudden withdrawal of the appropriations for sectarian schools, and our Roman Catholic brethren will have until July, 1898, to reconcile and adjust themselves to a withdrawal of all support, provided the action of the Senate is accepted by the House. Unfortunately Senator Platt of Connecticut failed to secure an appropriation for carrying on the work of the Dawes Commission. The House committee on new States has recommended that Oklahoma be admitted as a State. We may look for a favorable report on Alaska next week!

Temperance Legislation.

The appellate division of the New York Supreme Court affirms the constitutionality of the Raines Liquor Tax Law. It holds that the law is not a tax law, but is practically and essentially "an exercise of the police power of the State over a particular trade or business which from early times has been interdicted." It holds that legislatures in dealing with the liquor business must recognize patent facts, "such as that there are striking differences between the retail traffic in liquor in a great metropolis and in a remote rural neighborhood or even in separate parts of the same municipality." The opponents of the law have appealed to the Court of Appeals. A loophole in the law has been found by proprietors of saloons and restaurants and for the last two Sundays liquor has been sold more freely in New York city than at any time since Mr. Roosevelt and his fellow-commissioners came into power.

The proposition before the legislature of Massachusetts, for which many of the leading temperance organizations were contending, providing that all moneys collected by

municipalities for license fees should be turned into the State treasury, has been defeated in the House by a vote of 88 yeas to 95 nays. The same body of legislators at one time bade fair to deprive the State Board of Pharmacy of the authority by means of which they have done such superior work during the past two or three years in weeding out those in the retail drug business who persisted in keeping saloons. But pressure was brought to bear last week that induced the House to reverse its action, and by a vote of 72 to 37 the order to repeal that portion of the law of 1894 which gives the Board of Pharmacy entire control of issuing liquor licenses to druggists was lost.

The Crisis in France.

The fall of the Bourgeoise ministry was brought about by the refusal of the Senate to grant credits for expenditures incurred in the conquest and government of Madagascar, but it really was the last act in a most significant and important contest between the conservative Senate and the radical Chamber of Deputies, which has been going on for several months, in which the deputies have supported the ministry; and the situation which France faces now is not merely one involving the creation of a new and more or less short-lived ministry, but the grave question, whether in response to the clamor of the masses the national constitution must be amended so that hereafter ministries will need only the approval of the lower house for their acts and be independent of the restraining and conserving influence of the higher body, whose members are not representative of universal suffrage, but hold office for a long term—some of them for life—and are elected indirectly and by a delegated body, representing the communes. The Senate, as at present constituted, has served as a brake, and, on the whole, done well, often restraining the republic from dashing madly into all sorts of excesses. If the republic is to lose this anchor there are many in Europe who foresee disaster, and that soon.

Affairs in Africa.

A revolt among the Mahdists indicates that the British and Egyptian forces will not have to face a thoroughly harmonious foe. President Kruger of the Transvaal has declined the invitation of Mr. Chamberlain to visit England and negotiate there respecting reforms in the Transvaal and the future relations of the republic with Great Britain. This is not surprising in view of Mr. Kruger's reputation for astuteness and Mr. Chamberlain's recent impolitic denunciation of the Transvaal Government, nor has Mr. Chamberlain's reassertion of Great Britain's purpose to control, solely, the Transvaal's foreign policy tended to better the feeling between Great Britain and Germany, where, during the past week, there has been a decided revival of most belligerent talk; and the feeling increases that a conflict is approaching in South Africa, the outcome of which no one can predict save that Great Britain will face a determined foe, to subdue which will cost her more than she can afford to lose at this crisis of her history, for that there is a crisis An Eastern Diplomat makes very clear in the *May Harper's*. Several of the leaders in the rebellion against the Transvaal, including Sir Cecil Rhodes's brother, have pleaded guilty of treason and are awaiting punishment. The British troops in conflict with the Matabele Zulus have won a decided

victory and the outlook for the British colonists and troops in Matabeleland now is brighter than it was ten days ago. Negotiations for a peaceful settlement of the war between Italy and Abyssinia have come to naught.

NOTES.

One of the largest figures in the political life of Australia has just passed away in the death of Sir Henry Parkes, who emigrated to Sydney in 1839, and served the colony of New South Wales in various capacities, including that of premier, from 1854 up to a year or two ago.

Diplomatic correspondence between the United States and Peru, instigated by data presented to our Department of State by Illinois Methodists, has induced the government of Peru to father legislation calculated to give legal standing to marriages solemnized by Protestant preachers in Peru.

Robert S. Chilton, chief of the Consular Bureau of the State Department, started last week on a tour of inspection of our consulates. Before he returns he will have visited Mexico, Canada, Europe, North Africa, and possibly China and the far East. Only those who have traveled abroad and know the weakness of our consular service can appreciate what this fact means.

The recent duel between high officials in Germany, in which one of the combatants was killed, has made the subject of dueling the liveliest issue of the day throughout the empire, and the Reichstag last week unanimously passed resolutions condemning the practice. But those in high places, including the emperor, have not reached the same stage of ethical development that the legislators have, and no change in the army code is expected, nor any repressive legislation.

While it cannot be definitely announced that there is any likelihood of Spain's really offering substantial reforms to Cuba, the rumors to that effect have brought forth such declarations from the revolutionists as make it clear that no measures of compromise will suffice, nor will any promises of reform be believed or accepted, even should the United States guarantee to see that Spain granted them. Rev. A. J. Diaz, a Baptist missionary in Havana, who was arrested and imprisoned for plotting against Spain, has been released and given six days in which to leave Cuba. That he was a revolutionist can scarcely be doubted.

Governor Wolcott of Massachusetts has appointed a model commission to investigate the public institutions of the commonwealth. W. F. Wharton has held important offices in the city of Boston, State of Massachusetts and in the service of the State Department at Washington. Dr. C. F. Folsom has been secretary of the State Board of Health, secretary of the State Board of Lunacy and Charity and is one of the leading physicians of Boston. Prof. D. R. Dewey of the Massachusetts Institute of Technology graduated at Johns Hopkins, has taught economics and statistics for five years, and is chairman of the State Commission of the Unemployed.

The powers have united in a protest to the Porte against the recent appointment of a Moslem governor of Zeitoun. When the Armenians there surrendered it was expressly understood and agreed to by Turkey that the governors in the future should be Christians. Russia joins in the protest. *The Independent* makes the important announcement that a Russian consul was responsible for beginning Mr. Knapp's troubles at Bitlis. Bishop Potter of New York, at a mass meeting in the interest of Armenia held in New York last week, made the important suggestion that the man whom Christendom should attempt to influence now is the czar of Russia, who, if he would, could make his approaching coronation day glorious indeed by acting as a Christian sovereign.

The statistics of the Massachusetts State census for 1895 are coming forth in final form from the Bureau of Statistics and Labor. The total population of the State is now 2,500,183. Gloucester is notable as being the only city where males are considerably in excess, and Northampton has the largest percentage of excess of females. In 1885 there were 108.19 females to 100 males, while in 1895 there were only 105.83 females to 100 males. Fewer towns have suffered a loss in population during 1885-1895 than during 1875-1885, and the actual net percentage of increase in the population of the State during the last decade is 27.73 per cent. as contrasted with a gain of only 17.57 per cent. during 1875-1885. The only towns which are decreasing are the remote agricultural communities and the shore towns, whose main reliance is the fishing industry. The concentration of population within the Greater Boston is proved by the fact that within the circle of eight miles from the State House the population has increased from 574,249 in 1885 to 787,822. Since 1885 nine towns have become cities and the thirty-two cities of the State have 65.42 per cent. of the population. These are interesting and most suggestive facts.

In affirming the unconstitutionality of the Veterans' Preference Act, passed by the legislature of 1895 over the veto of Governor Greenhalge, the Supreme Court of Massachusetts has done the cause of good government an invaluable service. By stating that:

Public offices are created for the purpose of effecting the ends for which government has been established, which are the common good and not the profit, gain or private interest of any one man, family or class of men. In our form of government it is fundamental that public offices are a public trust, and that persons to be appointed should be selected solely with a view to the public welfare. . . . It is inconsistent with the nature of our Government, and particularly with Articles 6 and 7 of the Declaration of Rights, that the appointing power should be compelled by legislation to appoint to certain public offices persons of a certain class in preference to all others, and without the exercise on its part of any discretion and without the favorable judgment of some legally constituted officers or board designated by law to inquire and determine the persons to be appointed are actually qualified to perform the duties which pertain to that office.

The Court has shown that, like its peer in New York, it sees and indorses the essential principle underlying Civil Service Reform.

IN BRIEF.

Rev. Dr. P. S. Henson has begun the attack of conservative Northern Baptists on President Harper and Chicago University, which was bound to come sooner or later. The Southern Baptists began long ago.

Apparently the religion and ethics of Kentucky are not abreast of its political and industrial development. The *Christian Observer* (Presbyterian) of Louisville defends the Florida Sheats Law, and describes the American Missionary Association as the "American Miscegenation Society." And the *Observer* is one of the oldest and ablest of Southern Christian newspapers.

The many friends of Dr. Quint, who know him either through personal acquaintance or by his contributions to our columns, will sympathize with him in his latest and almost overpowering sorrow. His eldest child, Miss Clara G., who died suddenly in Washington April 20, was a woman of unusual strength of character, and had won the respect of public officials and leading citizens of Washington to a remarkable degree.

Mr. Winship's article on Horace Mann is timely, in view of the fact that educators in this country and to some extent abroad are preparing to recognize adequately the centennial of his birth May 4. The relations between Mr. Mann and the *Boston Recorder*

were so strained at one time that it makes one speculate as to the probable expression on Mr. Mann's face as he picks up this paper in the New Jerusalem reading-room and reads Mr. Winship's article.

The advance figures of the Year-Book show the total number of churches to be 5,486, a gain of 144; members 602,000, a gain of 18,900; total admissions during 1895, 50,000, of whom 35,327 were on confession. The Sunday school membership is 682,000, a gain of 4,645. Benevolences amounted to \$2,187,156. There was a gain for both foreign and home missions, but a slight loss in miscellaneous. Home expenses were \$6,707,000, a decrease of \$327,000.

Commander Booth-Tucker's remarks during his trip to the Northwest have alienated not a few officers of the Salvation Army and driven them into the ranks of the Volunteers, and the publication of the correspondence between General Booth and Ballington Booth has had a similar effect on some of the army's officers in the vicinity of New York. Nor can it be said to have added to the public's sympathy with the army. The army has reason to favor the gold standard, i. e., silence.

Having just celebrated our eightieth anniversary we appreciate the merits of the seventy-fifth anniversary number of the *Christian Register*, and realize better, perhaps, than its readers will, how much labor its preparation involved. President Tucker of Dartmouth contributes an article on New England orthodoxy, the development within the past seventy-five years. He holds that it matters little whether the so-called orthodoxy of New England is becoming more or less orthodox, provided the conception of Christianity is becoming more clearly and vitally Christian.

Rev. Joseph H. Twichell, in his tribute to his neighbor, Mark Twain, in the *May Harper's*, says: "One Sunday, when he [Twain] had happened specially to like the sermon he heard in church, he lingered at the door after service waiting for the minister to come out in order to give him a pleasant word, which he did in this fashion: 'I mean no offense, but I feel obliged to tell you that the preaching this morning has been of a kind that I can spare. I go to church to pursue my own trains of thought. But today—couldn't do it. You have interfered with me. You have forced me to attend to you—and have lost me a whole half hour. I beg that it may not occur again.'"

One who recently left our fellowship to enter the Baptist denomination, when appearing before a Baptist Council in Minnesota, was met with the demand that he be reordained, and he assented. If this indicates anything more than the unwillingness of the members of that particular council to recognize the validity of the ordination of Congregational clergymen it would be well to have the fact made known and the reasons therefor. Drs. Behrends and Moxom—to cite recent prominent cases—left the Baptist communion and entered our fellowship without any such challenge, and we have always supposed the politics and principles of the two sects were so much alike that such action as this was impossible.

It is the same story the world over. The following words recently written by Dr. J. Guinness Rogers of London are just as pertinent in Boston, New York, Montreal and Melbourne as in London. He, in an appeal for a strong rally at the then forthcoming meeting of the London Congregational Union said:

Congregational churches are hindered in the work by that very independence which is their glory. The denominational sentiment—that is, a sentiment which knows how to subordinate the interest of the individual to that of the community—is indispensable to the vigorous prosecution of progressive work, and

it is just the sentiment which it is difficult to maintain under the circumstances. Congregationalists have attacked and partially solved the problem in St. Louis, Chicago and Cleveland. Why not elsewhere?

The *New York Sun* gives from the recently published memoirs an entertaining sketch of Sir Claude Champion de Crespigny, Bart., one of the most famous of modern English military sportsmen, who was known as the "Mad Rider." His favorite amusement was steeplechasing and he knew the English turf thoroughly. It is from an expert that we are quoting, therefore, and we commend his words to those who are disposed to make light of the perils which gambling brings into our modern society. "Rogues there doubtless are, and to spare, connected with horse-racing," he says. "It is inevitable that a sport so indissolubly connected with gambling should draw around itself a large crowd of blacklegs and pilferers. Indeed, it is perfectly safe to lay it down as a hard and fast rule that no sport or game in which betting is a feature can remain utterly uncorrupted." This is good sense and covers more than horse-racing.

Children in our public schools can be prepared for good citizenship in no better or easier way than by having able speakers set before them the deeds and ideals of great Americans of the past, and lest the New England children become provincial it is well that they should be taught that deeds of heroism have been wrought in the West as well as in New England and by men whose names are not as familiar as those of Sam Adams and Paul Revere. Sixteen hundred pupils from the classical and English high schools of Lynn, with some from the upper grades of the grammar schools, last Wednesday heard Rev. John L. Maile describe how Oregon was saved to the Union by the heroism of Marcus Whitman. It is not rash to venture the assertion that the compositions based on the lecture which they wrote later in the week were more interesting and beneficial than if they had been written about spring or some other equally trite or platitudinous subject. The Christian people who arranged for the lecture set an example worthy of imitation by Christians in other communities. The secretaries of our denominational societies, as they travel about the country, can in this way do invaluable work, if the way is made clear.

One who reads *The Congregationalist* calls attention to a recent item, in News from the Churches, in which it was related that a Congregational pastor "prepared, during Lent, the confirmation class." He asks, "What is a confirmation class in a Congregational church, and what place has any rite of confirmation in our churches?" and adds, "It looks like an additional illustration of the ritualistic drift of our time . . . one feature of the anti-Puritan reaction." That such a question should be asked is not surprising, nor is the diagnosis far from correct. Another reader, taking our paragraph on Dr. D. Parker Morgan's plagiarism as a text, asks, "What would be one's duty in reference to an article by a prominent doctor of divinity which appeared in *The Congregationalist* a year or two ago, which consisted with the exception of a very few words of language from an article written by a very eminent man in England several years ago." A lie is a lie, whether it be a sermon or a contribution to a newspaper, and our correspondent would have done us a favor at the time, as well as performed a duty, if he had called our attention to and proved the plagiarism, and he will confer a favor if at any time in the future he proves a like charge. Rev. Mr. Lee, who exposed Dr. Morgan, is now found guilty of plagiarism when at Yale as a student.

Our editorial of last week on Pulpit Exchanges with Unitarians has called out the

interesting letter from Dr. Cuckson of the Arlington Street Unitarian Church, Boston, which we print elsewhere in this paper. It is a pity that the first impulse toward Christian fellowship between followers of Christ of different opinions is often rendered difficult by the dread of popular misunderstanding. There is a broad field of activity in which co-operation is possible without any discussion of disputed theological questions, and here it becomes more and more necessary that all Christians should stand together in mutual love and trust for the honor of their Lord. We are sorry for the reporters of the Boston newspapers who were instructed to secure the materials for such a theological sensation from the exchange of pulpits between Dr. Hale and Dr. Herrick last Sunday. They went to church and heard two excellent and characteristic discourses, but not one word which even their ingenuity could distort into an allusion to a coming together of the denominations represented, and the managing editors were forced to crowd their sensation into windy headlines.

The *Hartford Seminary Record* (April) calls attention to what it terms the "morbid condition of our church life, which is tending toward an acute phase," and it believes, although with reluctance, that the root of the trouble lies largely with the ministers. "When fifty ministers crowd for one pulpit the church is forced to be obdurate and may seem cruel." How acute this disease, the symptoms of which are "uneasy pastors and unfeeling churches," is, may be inferred from a circular letter, a copy of which we have at hand. The pulpit supply committee issued it probably in self-defence. It certainly is not "unfeeling." It is frank, direct, businesslike, but not altogether pleasing as a phenomenon.

—, April —, 1896.
Dear Sir: Your letter of — relative to supplying the pulpit of the First Congregational Church of this town was duly received and placed on file for future reference. The services of our pastor will end May 31, 1896. Negotiations for the settlement of a successor will be based on a salary of \$1,200 per annum, and parsonage, which is rated at \$300 per annum. Preachers supplying temporarily will be paid \$20 per Sabbath, and local expenses.

If, with these explanations, you desire your papers withdrawn from the file kindly advise us at once.

Pulpit Supply Committee,
—, Secretary.

An exceedingly interesting controversy between the Protestant Ministerial Association of Montreal and the speaker of the House of Commons, and other responsible officials, is worth noting. The ministry, in their attempt to "jam"—"to jam" legislation through seems to be in order everywhere now—the Manitoba Remedial Bill through Parliament, compelled members to undergo the test of a sitting as long as any on record. The strain on mind and body proved too much for some of the members, and they indulged in acts and words which the Ministerial Association felt it necessary to condemn in resolutions which were not open to the charge of being unintelligible or equivocal. The speaker of the House of Commons and certain newspapers demanded that the ministers should withdraw their charges, expecting, apparently, some cringing, and ultimate retreat. But, strange to say, the ministers conceived it to be their duty to stand their ground, reiterate their charges and once more denounce the intoxicated legislators, the utterance of blasphemous remarks, and open ridicule of the Bible. The resolutions reaffirming the original charges have just been sent to the speaker, to Sir Charles Tupper, and to the leader of the opposition, Hon. Mr. Laurier. Moreover, the association added a protest against the action of one of the ministry in attempting to force legislation upon the attention of Parliament upon Sunday. Lest we be Pharisaical, let us not forget that

two congressmen indulged in profanity last week, hurled glass inkstands at each other, one of them suffering serious injury.

Possibly the record—autobiographical—of the experience of Principal A. M. Fairbairn in facing and passing through a crisis which not a few Christians also face today may be helpful. He says: "Our memories can, in many cases, run back to the days before Darwin discovered the secret of nature, or criticism laid its hand upon the Scriptures that were to us the sacred Word of God. We can remember the simple time when thought seemed clear and faith seemed strong; when before us was only hope and around mind and home lay sleeping sweet peace as of God. We can remember when the old faith stood in its simplicity and the six days of creation were six honest, simple days; when all our history stood explained in Adam and Eve and the apple. To many of us came the time when the old simplicity vanished and new forces dissolved the world that looked so beautiful and seemed so true. How many a man can recall the moment—which I too can—when he felt as if all the world had changed, faith had perished and hope was no more. It was then that a great teacher first came to me to say, 'What right hast thou to be happy? Learn thy duty and do it. Art thou afraid of the devil? Take him by the horns and throw him and lo! his strength is gone.' The choice was made, not to shut the eyes, turn back and hold through good and ill the ancient simple faith, but with open eyes and clear mind to face the light if light it was, face the issue if issue there was to be, and know this, if God was, then truth is, and, all truth being of God, to find it in any form, in any place, was still to find him."

STAFF CORRESPONDENCE.

FROM THE INTERIOR.

Ministers' Meeting

The meeting Monday was of more than ordinary interest. We had the privilege of listening to clear statement of the condition and needs of the Protestant churches in France. It was evident to all that no more promising field of missionary effort exists than is furnished today in France. The spirit of the Huguenots still survives and with sufficient encouragement and aid from England and America there seems to be no reason to doubt that France can in time be won for Protestant Christianity. We heard a few sad words from Rev. Mr. Bissell of India, who told us what the effect on the missions has been of cutting down appropriations in some instances fully forty per cent. It is very certain that when the time comes for collections in our churches the foreign missionary cause will be presented with unwonted earnestness.

The Congregational Club.

The meeting was held at the Auditorium. It was ladies' night. The attendance was not as large as it sometimes is, partly on account of the weather, partly, undoubtedly, because it was City Missions' night. The main address was by Dr. Noble on the mission and opportunity of Congregationalism in Chicago at the present time. It was a masterly presentation of a great subject. The character of the population, the growth of the city during the seventeen years Dr. Noble has been pastor of the Union Park Church, the absolute certainty that nothing but the gospel will save the city, were set forth with an emphasis not often heard. The address, as we believe, will mark an era in the history of city missionary work. Rev. J. F. Grob, who has recently come to

us to take up work among the Germans, spoke briefly on our mission to the Germans of Chicago. He predicts success on account of the qualities of character which these Germans possess. A very interesting and persuasive speech was also made by Professor Mackenzie in behalf of the Washington Park Church of which he is acting pastor. The great need of this field is a building into which to gather the people who are flocking into this region by thousands. Altogether the evening was one of great profit. With fifty-two churches already organized by the City Missionary Society, and this while using more than half its income in purely mission work from which no pecuniary returns can ever come and where even spiritual returns are often slow and meager, with over 5,000 members gathered into these churches, with fifty-four Sunday schools organized by its missionaries and more than 13,000 pupils in them, with nineteen young men from these churches persuaded to enter the ministry, those who have studied the record of the society from year to year feel that in it we have one of the best possible evangelizing agencies. Its supporters believe in the church as a divine institution, and in establishing churches just as fast as openings offer.

The Bible in Schools.

A little book entitled *Readings from the Bible Selected for Schools*, prepared by competent persons representing different denominations, even the Roman Catholic, has been brought out by Scott, Foresman & Co. of this city, under the auspices of the Chicago Woman's Educational Union, for use in our public schools. [Reviewed in Literary Department.] For a long time pressure has been brought to bear on the Board of Education to restore the Bible to the schools. This, it is said, has been found impracticable. It would seem as if the book now prepared, an admirable little work of its kind, might be used without injury to the feelings of any one. At any rate, most of the ministerial bodies have petitioned the Board of Education to introduce it, and many of the churches have sent to the board numerous signed petitions to the same effect. It is hard to see how any one can reasonably object to the ethical instruction which might be imparted by reading from such a book as this. It is doubtful if its introduction is secured, although it is certain that a very large portion of our citizens desire it.

The Case of Rev. F. B. Vrooman.

There are rumors of an appeal to the synod by certain brethren who have been unwilling that Rev. Mr. Vrooman, recently called to the Presbyterian Church at Kenwood, should be received into fellowship. To be sure, Mr. Vrooman has accepted the standards of the church and will undoubtedly be bound by them in good faith. Such men as Dr. Withrew, Dr. Thomas C. Hall and the more active ministers of the city voted to receive him, but Dr. Bryan of the Church of the Covenant and perhaps some of the professors in McCormick Seminary seem to be suspicious of heresy, or of irregularity in procedure, and so may succeed in creating a case out of very small materials. As the synod is quite conservative the action of Presbytery may be reversed. It is said that Mr. Vrooman's case is simply an excuse for testing the real state of opinion in the larger body of the church. Mr. Vrooman will not be installed as he

had intended to be next Sunday. He will await the result of the appeal of the minority in the presbytery to the synod. Were he installed now he might be tried for heresy. As a member of another denomination he is not amenable to the Presbyterian Church courts. Meanwhile he will continue to supply the Kenwood Church.

The Cutters and Trimmers' Strike.

This has finally collapsed. The manufacturers consent to take back such of their old men as they need, one by one, but refuse to recognize the union. The union has voted to permit its members to go back on these terms. It is not certain whether the men are to be paid according to merit, as the manufacturers desired, or whether a minimum wage has been secured. The strike has been a foolish one. Neither party has gained anything by it. Mr. Debs has been invited to address the students of the University of Chicago in the near future and has accepted the invitation. Pains have been taken to circulate reports that the faculty were opposed to this. President Harper denies their truthfulness and declares that the wish of the faculty is that both sides of all questions be heard and that Mr. Debs will be treated as courteously as any other speaker.

Laymen in the Iowa Meetings.

In the two associational meetings recently held in northwestern Iowa laymen have taken a prominent part. This has long been desired. In Sioux Association a banker and an ex congressman read papers on political religious subjects to the edification of their hearers. They showed how the work of the churches is connected with the political welfare of the country. At the Council Bluffs Association Hon. N. P. Dodge gave a comprehensive and concise review of the work of the National Council at Syracuse, N. Y. The leading address on Sunday school matters at the coming meeting in May at Davenport will be given by a layman. In this new interest in the work of the church throughout the State no persons rejoice more than the ministers.

Chicago, April 25. FRANKLIN.

CURRENT THOUGHT.

AT HOME.

What must our Government do in Turkey? *Christian Work* says "the United States has a treaty with Turkey including the usual favored nation clause; it follows that its citizens have as good a right as the French to maintain missionaries in that country. That position we expect to see asserted and maintained by our Government; and in taking that position the Administration is sure of the united support of the people of the whole country." *The Outlook* "has no sympathy with pseudo-Americanism. It is opposed at all times to the defiant and warlike spirit. But, whatever the vices of Americans, they are not cowards, and if the country has to choose between the cowardly policy that palters and dallies and compromises with the unspeakable Turk, and the even Quixotic bravery which rushes in to defend the American flag and name from imaginary slights and humanity at large from real or fancied wrongs, it will prefer the second as the lesser crime of the two. In the name of America, and in the interests of its sacred honor, we demand of our Government a far more vigorous policy than it has thus far shown in defense of American life, property and rights in the land of the Crescent." *The Independent* says: "Our Government ought at this moment to be strengthening its fleet in the East; instead of that it is withdrawing its ships from Turk-

ish waters. This looks like a blind infatuation, blind as that of Minister Terrell, who actually believes the promises of the Turk. Will not President Cleveland listen to the unanimous request of Americans in Turkey that their Government shall make itself respected because it is feared, the only motive that can appeal to the sultan? We call on the people of the United States to speak on the subject in such a way that first our own Government shall hear and then that it shall make the sultan hear. Congress has passed good enough resolutions; it is the Department of State that must do its duty. Let the press speak. Let the citizens speak in public meetings and by myriads of letters to their senators and representatives."

Zion's Herald says it is difficult to write temperately of so gross an outrage as the enforcement of the Sheats law in Florida. "The teachers at Cookman Institute, Jacksonville, one of the schools of the Freedmen's Aid and Southern Education Society, may be subjected to similar treatment under this law. It looks very much as if the struggle for the real emancipation of the Negro must needs be fought over again."

ABROAD.

An Eastern diplomatist, writing in the *May Harper's* on The English Crisis, says: "It is not within the province of this mere statement of facts to inquire into the probable outcome of a war between England and America. It would be a struggle of giants which would result for certain in crippling and exhausting both combatants for an indefinite length of time. Such a result would be fraught not only with ruinous consequences to their own immediate prosperity, but with long abiding disaster to the interests of civilization the whole world over. The two foremost leaders in progress, the guardians of liberty, the champions of the oppressed, the propagators of Christianity in modern times, would be laid low, and, being themselves reduced to impotence, would be compelled to allow free scope to those agencies whose illiberal, nefarious and retrograde tendencies they alone hold now in check."

The point of view makes all the difference in the picture. For instance, *The Catholic News* says, in regard to Italy and the Vatican:

But a nation must not be confounded with her wily politicians. The husks of swine shall, we feel assured, lead the stricken land of Dante, Michael Angelo, Tasso and Leonardo da Vinci to climb anew, for the fiftieth time, the Vatican's ridge and exclaim honestly to her one true friend of all the ages: "Father! I have sinned against heaven and before thee." Then shall the seven-hilled city clamor aloud for Rome's own pontiff-king.

But Cav. W. L. Alden (late American consul-general in Rome) says in the *April Nineteenth Century*: "Like every one else, he [the present pope] knows perfectly well that were the temporal power to be restored it could not maintain itself an hour without the help of a foreign army. If the Italians were to abandon Rome to the pope, the Romans would rise in instant insurrection unless a French garrison were to walk in as the Italian troops marched out. Of all the governments in the peninsula prior to 1859, there was not one that was as unanimously and bitterly hated by its subjects as was the Roman Government." Evidently there has a myth been gathering somewhere.

The *London Independent and Nonconformist* states on the authority of a contributor that the average duration of the Congregational pastorate in Great Britain exceeds nine and a quarter years, and doubts whether an equally high average could be shown in any other ministry. We are sure that in this respect our brethren beyond sea are well in advance of us.

The Japanese press reflects a growing sentiment that Japan, by her acquisition of Formosa, has incurred responsibility for diminishing, if not suppressing, the traffic in opium in Formosa.

Certain Historic Creeds.

III. The Augsburg Confession.

BY PROF. WILLISTON WALKER, D. D.

The two articles which have already appeared in this series have had to do with two of the three great creeds which the ancient church has bequeathed to us. A third article might properly treat of the third conspicuous ancient symbol—that known by the name of Athanasius, though this title no more rightfully belongs to it than the epithet Apostles' to the confession of the old Roman church, since it seems, without much doubt, to have been written in France and not far from the time of Charlemagne. But though the Athanasian symbol is a matchless epitome of the completed results of the long Trinitarian controversy, its value is as a statement of the conclusions of a minutely inquisitive type of theology, rather than as a simple and natural expression of the elements of Christian belief. Its claim that its definitions are "the catholic faith, which except a man believe truly and firmly he cannot be saved" is a claim foreign to the spirit of the gospel. We will therefore omit any extended examination of the Athanasian creed and turn our attention to the earliest of the great symbols of the Reformation.

In taking up any important creed statement of the sixteenth or seventeenth centuries one is struck at once by two contrasts to the symbols of the ancient church. Even the briefest of Reformation creeds is lengthy when compared with that of Nicæa. It is more like a treatise on theology than a formula adapted to liturgical use, and the range of doctrine in regard to which definition is attempted is vastly greater than in the creeds of antiquity. Though their crucial questions are few, the Reformation symbols have none of them the unspeculative simplicity of the Apostles' Creed, or the narrowly limited elaboration of the creeds known by the names of Nicæa and of Athanasius. The thought of the universal church had enlarged, the multiform character of Christian truth had become more apparent and more aspects of doctrine had attracted men's attention than in the early centuries. This greater elaborateness of inquiry is far from being an evidence of spiritual decay, on the contrary, it was the natural result of the development of the thought of the church under the guidance of the Spirit of God.

The Augsburg Confession came into being at one of the crises of the Reformation—the Diet of 1530. Twenty-five years before Luther had sought rest for his soul by entering a monastery. Fifteen years, at least, had already passed since Luther had awakened to his transforming conception of the way of salvation as the establishment of a new relationship between the individual soul and Christ—a relationship conditioned on trust, becoming itself the source of righteous actions and witnessing to an instant and complete forgiveness. Nine years had elapsed since Luther had stood before the emperor and the magnates of Germany, assembled at Worms, undaunted in his assertion of the superiority of Scripture and reason to all authority based merely on tradition and ecclesiastical interpretation, and had been condemned by the sovereign before whom he had spoken. Yet, though condemned, Luther had been protected by the public sentiment of Germany, and wars

had so tied the hands of the emperor that the Reformation movement had gone on substantially unhindered till 1529, in spite of his hostility. This progress of the reform had no adequate legal warrant, however, and in 1529 the situation had suddenly altered for the worse. The Diet of April of that year had been under the control of an aggressive Catholic majority, and had peremptorily forbidden the further spread of the new views, while asserting the claims of the adherents of the ancient church in lands where the local governments had rejected Catholicism. Against this decree the adherents of reform had united in a remonstrance which gave to them permanently the title of *Protestants*. But this combination in protest was, unfortunately, the only union in which the reform party as a whole would join, and in October of the same year all hopes of an associated defense against the common danger were shattered by the irremediable division between Lutherans and Zwinglians as to the nature of Christ's presence in the sacrament. The summer had also seen the wars, that had so aided Protestantism politically, end with treaties between the emperor and his enemies, the king of France and the pope, which left Charles V. the most powerful sovereign in western Europe, while the repulse of the Turks from Vienna during the very days that Lutherans and Zwinglians were disputing at Marburg, relieved for the time being the peril which threatened the empire from the east. And when in January, 1530, the emperor, who had thus triumphed over his enemies and united all the Catholic forces of Europe, sent out the summons for the German Parliament to meet him at Augsburg, a divided Protestantism was certain to be brought face to face with an apparently reunited Catholicism to struggle for the right of continued existence.

The emperor was hopeful that the Augsburg Diet would unite Germany in military opposition to the Turks and restore religious peace to the divided country. A sincere Catholic, Charles V. was a shrewd enough politician to believe the true policy of opposition to the Reformation to involve a courteous hearing of the Protestants' grounds of complaint, though he doubtless intended ultimately to use force against such of the Protestant leaders as he should be unable to win back to the ancient church. He was also enough of a reformer to feel that many things in the moral condition and administrative methods of the Roman organization might well be amended, without permitting any change of doctrine. Hence, from the announcement that a Parliament was to be held, the Protestant leaders felt that they, as the innovators, would be required to justify their actions before the assembly, and the elector of Saxony therefore ordered Luther, Melancthon and the other theologians within his territories to prepare a confession of faith for presentation should the emperor request a statement of Protestant belief. The materials for such a document were ready at hand. During the debate between the German and Swiss reformers at Marburg, to which allusion has already been made, Luther had stated the affirmative Protestant position in a series of fifteen articles, and this expres-

sion had been further modified by the Lutheran theologians preparatory to a second vain attempt made at Schwabach to bring the Swiss to their position. Now, at the request of the elector, in March, 1530, Luther, Melancthon, Jonas and Bugenhagen, formulated the Protestant criticisms of the more objectionable Catholic doctrines at Torgau, and all these documents were committed to the mild and cautious Melancthon to be brought into final form by his learned pen. And so at Coburg, where Luther was forced to remain lest appearance at the Parliament should give occasion for the execution of the sentence of outlawry and probable death that the Diet of Worms had pronounced upon him in 1521, and at Augsburg itself, whither Melancthon, who stood under no such condemnation, was free to go, the Augsburg Confession came into being.

Well was it that though the theology of this statement of faith was that of Luther, it spoke the sweet and conciliatory language of Melancthon. The confession could never have come into being had it not been for the bold words and sturdy blows of the older reformer; it bears forever the stamp of his thought and to some extent his form of expression. But Luther himself could never have made it the moderate, kindly, self-restrained formula which was so congenial to the nature of his younger colleague. In Melancthon's hands it remained distinctly Protestant—it asserted clearly the doctrine of justification by faith; it affirmed that "the church is the congregation of saints, in which the gospel is rightly taught and the sacraments rightly administered"; it condemned the withdrawal of the cup from the laity, priestly celibacy, the abuse of the mass and of confession, man-imposed observances, monastic vows and the misuses of ecclesiastical authority. Yet, though fully Protestant, Melancthon sought to render the confession as little objectionable as possible to the German Catholics, and hence the exclusive authority of the Scriptures, though undoubtedly implied in the doctrinal system of the symbol, was nowhere expressly asserted; and the authority of the papacy was nowhere categorically denied. Moreover, Melancthon was at great pains to show that the Protestants rejected ancient heresies and to point out the agreement of Protestant doctrines not merely with the Word of God, but with passages in the teachings of fathers of the ancient church like Irenæus, Cyprian, Augustine, Ambrose and Gregory the Great, thus resting the confession back, in claim at least, on the fundamental teachings of Latin Christianity. Indeed, he expressly emphasized this relationship, affirming at the conclusion of his presentation of positive beliefs that "This is about the sum of doctrine among us, in which can be seen that there is nothing which is discrepant with the Scriptures or with the Church Catholic or even with the Roman Church, so far as that church is known from the writings of the fathers." It was an appeal for a return to the common Biblical foundation of the church.

The confession itself was divided into two parts—an affirmative section of twenty one positive articles of belief covering the chief features of Christian doctrine, and a much

longer negative portion opposing in seven articles the principle corruptions of Roman practice. Its whole attitude was essentially defensive and irenic. In the minds of its authors and signers of 1530 the Augsburg Confession was no unalterable test of doctrine established for all time; it was a testimony to the actual beliefs of the Lutheran churches, and, as such, Melancthon did not hesitate to amend its expressions not only up to the day of its presentation to the Parliament, but in successive editions for years thereafter. Yet its normal character was recognized almost from the first, and it soon became, as it has ever since been, the most distinctive symbolic test of Lutheran orthodoxy.

The creed, thus carefully prepared by the Saxon theologians, was not to be presented in the Parliament by theologians, but by territorial rulers, who alone had a place in that body. The emperor's arrival at Augsburg on June 15 was followed by a formal opening of the assembly on the 20th, and by the expected call for a statement of belief. On the afternoon of June 25, 1530, in a hall of the bishop's palace, to which the Catholic emperor had restricted the meeting in order to avoid as far as possible the wide proclamation of Protestant doctrine, the confession was read to the Diet in German by Christian Baier, one of the chancellors of Saxony, speaking in the name of its signers, the seven prominent Lutheran princes, led by the elector of Saxony, the margrave of Brandenburg and the landgrave of Hesse, and the representatives of the free cities of Nuremberg and Reutlingen. It called for no small courage thus publicly to oppose the well-known belief of the emperor and of the majority of the Diet; it required something of the brave trust in God which had upheld Luther when he stood alone before a similar assembly nine years before. Yet the greatness of a historic event is not always apparent to all the actors in it, and one may well question whether even the emperor's unfamiliarity with German would have inclined him to go to sleep after politely listening to the opening phrases of the confession had he realized that the symbol then being read in his hearing would be the only document ever presented in his presence which would still be in living use nearly three centuries and a half after his death. The emperor and the majority of the Diet were unconvinced and remained in determined hostility to the Lutherans, but the Protestant churches of the Lutheran family had set forth on that June afternoon a standard that was to endure.

The Lutheran churches may well be proud of the Augsburg Confession. It is not, indeed, the exact form of presentment of Bible truth which a modern Congregationalist would make his own. He would criticize its insistence on the necessity of baptism in order to salvation, its assertion of the physical presence of Christ in the sacrament, its retention of private absolution, and its conciliatory omissions. But he cannot fail to sympathize with the catholic, moderate and discriminating spirit of this venerated symbol, and he will feel the more he studies it that the Augsburg Confession deserves its position as the most widely respected creed of the Reformation, not merely because it is the earliest of the Reformation symbols, or by reason of its origin at a crisis in Protestant history, but because the beliefs which it emphasizes are, with few exceptions, the abiding and im-

portant, rather than the temporary, aspects of Christian truths.

HORACE MANN.

BY ALBERT M. WINSHIP, EDITOR JOURNAL OF EDUCATION.

Horace Mann is the one American among the educational leaders of the world. In the common acceptance of the term he was not a school man. His educational eminence was not due to the flash of genius like Rousseau's Emile, brilliant conception of educational ideals like Froebel's kindergarten gifts and occupations, or supreme devotion to children like Pestalozzi, but rather to the fact that his was a great personality devoting the twelve best years of life to official educational service.

Mr. Mann was by nature and training a philanthropist, statesman, orator, rather than an educator, but there were in his day other mighty men in each of those lines and his pre-eminence in education is due in no small degree to the fact that he is the only great philanthropist, statesman and orator who has officially and earnestly identified himself with education, and because of this fact his fame owes as much to education as the schools owe to him.

There is nothing tangible in our educational system, spirit or method to which we can point and say, "This is Horace Mann's monument." The nearest approach to this is the normal school and the teachers' institutes, and yet to him is largely due the credit for so far turning the tide from the private schools as to banish forever the old time idea that the public schools were for the masses and the private schools for the classes. This was only possible by rallying around him in his educational reform such social forces as Quincy, Rantoul and Saltonstall, such rural respectability as Edward Dwight and James E. Carter, such statesmanship and eloquence as Everett and Burlingame, such philanthropic intensity as Channing and Theodore Parker.

To understand the significance of this change of sentiment we must glance at the educational history of Massachusetts. In 1642 the Massachusetts Colony took the most advanced educational position in the world, and in 1647 this position was made secure in legislation that is to this day the wonder of all students of history. In the conquest of a rugged soil and in self-preservation in the presence of warring, hostile tribes ideals were not realized. Local jealousies and human selfishness led slowly but surely to the complete degradation of the ideal common school into the basest political scheme for securing the slight advantage of selecting a local schoolmaster, or boarding the out-of-town schoolmaster, or furnishing unmarketable rubbish for fuel. This condition had reached its limit when the clash with the mother country came in 1763-83 and brought with it a sense of responsibility for the future manhood of the colonies. There was no possibility at that time of reforming the abuses in connection with the common schools, and the only hope was in the better education of the classes and of the few aspiring ones among the masses. The relief sought was in the academies which came with the Dummer Academy in 1763 and the Phillips Andover and Leicester Academies, which came with the close of the Revolutionary struggle, and ended with the sectarian seminaries and academies, which came in large numbers about 1820. This was a grand

movement and its praises are yet to be adequately sounded. These institutions stimulated scholarly aspirations and furnished a higher type of teachers for the common schools. But they also developed caste lines, and when Horace Mann identified himself with education in 1837 almost as much money was expended by parents for the tuition of their children in private institutions as was raised by taxation for the support of all the public schools.

The reaction began in 1823 and culminated, as was supposed, in 1837, with the establishment of the State Board of Education and the selection of Horace Mann as its executive officer. The consequences no one could at that time foresee, but Mr. Mann, with intensity of purpose, nobility of spirit, grandeur of conception, brilliancy of administration, made and met a crisis with all antagonistic forces in Massachusetts and challenged the admiration of the world. Think of the reception given educational reports in this enlightened (?) age and then remember that Mr. Mann's reports were reprinted by other State legislatures—New York issuing an edition of 18,000 copies of the fifth report—by the British Parliament and translated and published by the German Government. Consider for a moment what prejudices England and Germany entertain regarding American institutions and how much more intense these were half a century since, and then the honor done Mr. Mann may be in part appreciated.

Horace Mann was one of the mighty men of 1840-60, the heroic period in modern America, and it was his privilege to write the emancipation proclamation for the common schools, and though the work of reconstruction is not even now accomplished, there has been, can be, no return to the former conditions. Every improvement in appointments and appliances, every advance in construction of buildings and beautifying of grounds, every modification in method and new thrill in spirit is but the perfection of the reconstruction which was foreshadowed in the emancipation proclamation of Horace Mann.

THE INTERNATIONAL ARBITRATION CONFERENCE.

BY LILLIAN CAMP WHITTLESSEY.

Amid the exciting war talk of the winter the idea of international arbitration has been stimulated and has just crystallized in the notable conference held in Washington, D. C., last week, which ex-Senator G. F. Edmunds said in his opening speech was the most remarkable gathering that the civilized world has ever seen. "Not that the thought of arbitration is new," he added, "any more than the Lord's Prayer and the Ten Commandments are new."

No one can tell how the idea started any more than he can detail the impulse that shows itself in leaf and bloom. But in this they are alike, the divine thought is in both. Chicago, Boston and Philadelphia and other cities celebrated Washington's Birthday, 1896, by meetings in the interest of arbitration between the two great English-speaking powers. The International Conference is an outgrowth of these meetings. Metzerott Hall, where the sessions were held, seats about 1,000, and for this occasion was draped with flags and the platform backed and flanked by masses of palms. A good-sized pamphlet handed out in the lobby had this inscription, "To her Majesty the Queen and to the President of the United States." It gave a synopsis of responses to the call sent out for the conference; they came from churches, clubs, boards

of trade, army organizations, etc. A smaller booklet labeled *Opinions*, giving many endorsements of the idea by prominent men who could not be present, also was distributed. The number of those who left the pulpit, the sanctum, the classroom, the law office, the business house showed how intense and how intelligent is the interest. The registry of delegates the first day was over three hundred, and they came from forty-six States and Territories.

Mr. Gardner G. Hubbard of this city called the conference to order. He is a wealthy man, who gives his time and money freely to patriotic, scientific and literary matters, and has made the capital his debtor by the development of its best life. With him upon the platform was the accomplished diplomat, ex-Secretary J. W. Foster, clear-cut of face and figure. He was made temporary chairman, and the second day gave a reception to the conference at his handsome home. Ex-Senator G. F. Edmunds was chosen permanent chairman, and made a short, forcible speech when he took the chair. His brown hands and ruddy complexion show the effect of outdoor life, and his keen blue eyes light up his wintry face as of old. He is a stern and correct presiding officer; the first thing he did was to remove a huge vase of roses from the desk, and he soon made a suggestion that as this was a business meeting applause would better be omitted.

Edward Everett Hale, the author of *A Man Without a Country*, had come in the interest of all countries. He sat apart as if absorbed. The shape of his head and his long brown hair remind one of the pictures of Tennyson. Mr. Carnegie sent a check for \$1,000 with a letter, which was read by the secretary, Rev. L. F. Chamberlain, D. D., of New York. Dr. Chamberlain has been untiring in his labors for this conference and seemed the wheel-horse of the occasion. The practical result of such a conference depends much upon its committee on resolutions. The naming of this committee was left with the chairman, but Mr. Edmunds insisted that with such an embarrassment of riches in the way of material the number must be defined. Eleven was considered too small, thirteen was dropped as an unlucky number, and fifteen decided upon. They were given twenty-four hours in which to report, and all resolutions and motions were referred to them. This cleared the way for speech making, the subject taken being *War versus Arbitration*, the disadvantages of the one, the desirability of the other. There were incidentally some flings at Congress, criticism of our navy, and much adulation of the mother country.

President Gates of Amherst, always thoughtful and scholarly, read an excellent paper answering the question, *Why Should We Have a Permanent Tribunal?* Mr. E. V. Smalley, a well-built, sensible looking man, spoke from his large experience as a journalist. He said the United States should have arbitration, not because she is weak but because she is young and strong; and because she wishes to enter the contest for the commercial supremacy of the world.

When Gen. O. O. Howard came upon the platform there was much clapping of hands. Senator Edmunds referred to him as a man who loves peace, and then pointing to his empty sleeve said, "But he knows something of war as well." Then there was more applause, for no one so touches men's hearts as the hero of many battles. The general made one of his characteristic short talks, full of patriotism and manliness.

"Did you ever see so many bald heads together?" said my neighbor in the gallery. I certainly never saw so many wise ones. The subject of war, for instance, was one of experience to most of the delegates. From the serene heights of advancing age many of these men welcome the advent of a universal peace. Can the young men of the nation, those who are keen to see insults and quick

to resent wrongs, be made to view war and rumors of wars in the same light?

The creation of public sentiment being the main object of the meeting, the speakers for the evening sessions were carefully chosen. Hon. Carl Schurz is as lithe and active, his hair is as brown and bushy, and his German brogue as effective as twenty years ago. He dresses, too, in much the same style, black coat, white waistcoat and light trousers. His enthusiasm for America comes out in many patriotic sentences sure to win applause. Mr. Edward Atkinson of Massachusetts, a close student of economic conditions, craved the sympathy of his audience. "Once," he said, "I was called upon to follow Mr. Gladstone, now I am asked to speak after Carl Schurz." He deprecated war and extolled peace, stated that 2,000,000 farmers here depend for their living upon European markets, while 40,000,000 over there look to this country for material for bread. He would have reciprocity upon the high seas, and would build no more commerce destroying cruisers. President Angell of Michigan University, with his smooth, pleasant intonations, perfect English and clear statements, was restful and yet stimulating.

The great meeting of the series, in point of numbers, was the closing one Thursday evening at the Grand Opera House. The house was packed and there was no going out between the acts. The boxes were filled with handsomely gowned ladies and scholarly looking men. From the upper tier President Gates and General Howard looked directly down upon the boards. Senator Edmunds's black skull cap was the only "make-up" to be discovered by the scores of opera glasses leveled at the stage. Around him were seated those whose names I have mentioned, with Charles Dudley Warner, handsome and aristocratic, the white-haired but still fiery Randolph Tucker of Virginia, and others. President Eliot of Harvard, Bishop Keane, dean of the Catholic University, and President Patton of Princeton spoke. Senator Edmunds gave elaborate introductions and the gentlemen had made careful preparation. But Cardinal Gibbons could not come and Mr. Chauncey Depew sent his regrets and there was a little feeling of disappointment.

The resolutions reported by the committee and adopted by the conference follow. They were expanded at the suggestion of Mr. Edmunds so as to recommend the extension of the area of the authority of arbitration "to all civilized nations," and at the earliest possible day. Mr. Edmunds is chairman of the committee which will lay these resolutions before President Cleveland. A permanent organization is to be created by a select committee of twenty-five. Here are the resolutions as reported:

This national conference of American citizens, assembled at Washington, April 22, 1896, to promote international arbitration, profoundly convinced that experience has shown that war, as a method of determining disputes between nations, is oppressive in its operation, uncertain and unequal in its results and productive of immense evils, and that the spirit and humanity of the age, as well as the precepts of religion, require the adoption of every practicable means for the establishment of reason and justice between nations, and considering that the people of the United States and the people of Great Britain, bound together by ties of a common language and literature, of like political and legal institutions, and of many mutual interests, and animated by a spirit of devotion to law and justice, have on many occasions by recourse to peaceful and friendly arbitration manifested their just desire to substitute reason for force in the settlement of their differences and to establish a reign of peace among nations; that the common sense and enlightened public opinion of both nations is utterly averse to any further war between them; some good sense re-enforced by common principles, by amity, religion and justice, requires the adoption of a permanent method for the peaceful adjustment of international controversies, which method shall not only provide for the uniform application of principles of law and justice in the settlement of their own differences, but shall always pro-

mote peace, progress of all peoples, does hereby adopt the following resolutions:

1. That in the judgment of this conference, religion, humanity and justice, as well as the material interests of civilized society, demand the immediate establishment between the United States and Great Britain of a system of arbitration.

2. That it is earnestly recommended to our Government as soon as it is assured of a corresponding disposition on the part of the British Government to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies.

3. That a committee of this conference be appointed to prepare and present to the President of the United States a memorial respectfully urging the taking of such steps on the part of the United States as will best conduce to the end in view.

THIRTY CANDIDATES.

BY EDGAR L. WARREN.

Sometime ago I received a call from a little home missionary church to another field, which in the providence of God I felt called on to accept. I was very anxious that my church secure a successor without delay, in order that there might be no break in the work. I had in mind a man eminently fitted for the place, who was willing to come, and he would have been called and begun at once had it not been for a circumstance upon which neither the church nor myself had counted.

As soon as it was announced in *The Congregationalist* that I had received a call, letters began to come in from far and near. In one week thirty were received. They came from all over New England and as far west as Nebraska. Some of them were from men who had held positions that paid them \$2,500 a year. And they continue to come. Every mail brings two or three applications. The clerk has given up trying to answer them as an impossible task.

Such a condition of affairs is demoralizing to churches and pastors. It cheapens the ministry. Churches cannot have the reverence for the profession which they should have when there is such a scramble for places. Ministers cannot have that manly independence which should characterize them when they feel so uncertain about the future. When there are so many available candidates a church is not going to have the patience with a minister that it otherwise would.

The time has come to take some measures to remedy the evil. The ministry should be harder to get into. Before a young man enters a seminary he should be examined by some association of ministers to see if he is a suitable candidate for such a high office. Weak men and men with imperfect preparation should be weeded out.

Ministers of other denominations who think of coming over to us should be told candidly in advance what to expect. If they come from conscientious motives, because they think they can serve God better with us than where they are, we will welcome them and share with them. There shall be one law for the stranger and for the home born. But if they are influenced by a desire to better their condition they should hesitate. I know men who come into our denomination from other bodies who tell me that if they had known as much in advance as they do now they would never have made the change. They tell me they would go back tomorrow if it were not for pride.

Ministers of our denomination who have churches should be very patient. There is no such thing as an ideal church. Each field has its drawbacks and discouragements. It is better to bear the ills we have than fly to others that we know not of. I know one man who resigned his pastorate who has been out of a place for two years, another three. It is almost impossible to find a place under a year. If ministers would realize this fact and settle down where they are to make the best of things, they would escape a great deal of restlessness and be as well off in the end.

The Home

"THIS DO IN REMEMBRANCE OF ME."

When the Paschal evening fell
Deep on Kedron's hallowed dell,
When around the festal board
Sat the apostles with their Lord,
Then his parting word he said,
Blessed the cup and broke the bread—
"This whene'er you do or see
Evermore remember me."

Years have passed; in every clime
Changing with the changing time,
Varying through a thousand forms,
Torn by factions, rocked by storms,
Still the sacred table spread,
Flowing cup and broken bread,
With that parting word agree,
"Drink and eat—remember me."

When by treason, doubt, unrest,
Sinks the soul, dismayed, oppressed,
When the shadows of the tomb
Close us round with deep'ning gloom,
Then bethink us at that board
Of the sorrowing, suffering Lord,
Who, when tried and grieved as we,
Dying, said, "Remember me."

When through all the scenes of life,
Hearths of peace and fields of strife,
Friends or foes together meet,
Now to part and now to greet,
Let those holy tokens tell
Of that sweet and sad farewell,
And in mingled grief or glee
Whisper still, "Remember me."

When diverging creeds shall learn
Towards their central Source to turn,
When contending churches tire
Of the earthquake, wind and fire,
Here let strife and clamor cease
At that still, small voice of peace—
"May they all united be
In the Father and in me."

When in this thanksgiving feast
We would give to God our best,
From the treasures of his might
Seeking life and love and light,
Then, O Friend of humankind,
Make us true and firm of mind,
Pure of heart, in spirit free—
Thus may we remember thee.

—Dean Stanley.

To a friend who expressed pleasure at the advance of spring an anxious mother replied: "All my personal enjoyment is spoiled the minute outdoor sports begin. I'm in constant terror lest the boys will be killed when riding their bicycles or drowned during the swimming season." It is a pity that all such solicitous souls could not adopt the sweet Christian philosophy of Ole Bull's grandmother. When asked how she could rest when he and his little brothers were scaling cliffs or sailing their boats on the dangerous Norwegian fjords, she said: "Why, my dear, if we sent nurses after each one what would their guardian angels have to do?" It is desirable, of course, that children should have the causes of danger in their sports and games explained to them, but, fortified with an intelligent understanding of these causes, they must be left free to encounter the ordinary risks connected with physical exercise.

The alcohol habit among women belonging to what is called the best social circles is alarmingly on the increase. In confirmation of this statement is the fact that the percentage of arrests for drunkenness among

the lower classes of women shows little variation for twoscore years. But physicians admit that among their patients are a considerable number of wives and mothers in wealthy and respectable homes who are sad dipsomaniacs, or else addicted to the opium habit. The establishment of private hospitals for this class of inebriates is another proof that the evil is greater than many suppose. One cause of this deplorable tendency, says a visiting physician in one of the New York hospitals, is the prevalence of nervous degeneration among American women. Another cause assigned is the alleged decay of the religious sentiment nowadays among women. But whatever the cause the condition points to the need of reconstructing some of our social habits, such as using French *liqueurs* at ladies' lunch parties, as a part of our temperance reform.

FRANKNESS BETWEEN FRIENDS.

BY MARGARET E. HANGSTER.

Friendship at its best is the most educational experience possible to men and women, for, since by its very existence it demands and implies reciprocity of sentiment and mutual obligation, in every friendship worth the name there is a continual leading out of self and a continual growth toward excellence.

No real friendship, flawless as a gem and spherical and serene, can be maintained in dignity and aspiration to the highest ideal where the parties to it are afraid for any reason to be entirely sincere with one another. If, for any cause, there is conscious hedging by this one and fencing by that, if at times one friend or the other approaches thin ice in the familiar intercourse, and mentally looks out for a danger signal, the friendship is incomplete and fails of attaining its highest plane.

It is not so much that a friend desires to invest a friend with all lovable and beautiful qualities, as that the qualities themselves have brought about the friendship and are taken for granted as fragrance and warmth and sunshine and atmosphere are taken as of course in these sweet spring days. Friendship is founded on congeniality; it can only live where there are fitness and responsiveness. In its varying degrees it may sometimes bind the younger very closely to the older, the unlearned to the scholarly, the toiling to the affluent, but unless in exceptional cases it reaches its best expression where environment and intellectual conditions are favorable and to some extent equal. There must be kinship of mind and communion of interest to begin the friendship. For its growth, propinquity, a common faith, reverence for the individuality of each on the part of both and an unstudied altruism are probably essential. In the strongest friendship there is jealousy, not of the mean and base sort which is an exaggeration of self-love and lies in wait for offense, but of the pure and noble kind which exacts from the beloved one that which is worthy his best endeavor, which can accept nothing half-hearted and nothing trivial in a friend's thought and performance.

The friendship which is at once a personal offering and a rejoicing in the finest development of the friend will not hesitate at the truth, nor build itself on anything lower than the truth. Entire candor between friends supposes in them a nobility which

does not cry for compliment and praise, but which does claim and appreciate sincerity. Not the childish and petulant phrase, "Tell me my faults and I'll tell you yours," is meant in this relation, but the instant answering of soul to soul in an outgo of never-ceasing helpfulness.

Such a friendship may exist between man and man, or between woman and woman, or, perhaps oftenest, between man and woman. When, in the latter case, it reaches its fullest flower of beauty in marriage, it becomes a type and symbol of that divine harmony which subsists between Christ and the church. Husband and wife must be friends in the truest sense if their marriage is to mean what heaven intends marriage to be, the most of heaven which can be bestowed on earth and expressed in an earthly home. But friendship is not necessarily a thing of sex, it is a thing of soul. Two men, loving one another as men can love, clinging to one another through all vicissitude, believing in one another and holding one another sternly to the best, by reason of their love, realize such fullness of devotion as the Bible sets forth in the idyl of David and Jonathan. Nay, did not our Lord himself, yearning for human sympathy, among his disciples select one who has come down through the ages as "that disciple whom Jesus loved"? What a beautiful distinction and how suggestive to every Bible student, showing into what secret of the Lord some may enter, leaning on Jesus' bosom.

Friendship of woman for woman is so common, yet so rare and so blessed, at its best, that we forget to eulogize it among life's finer forces. Everywhere it exists, everywhere it shows how firm and loyal and generous and long-tended the pleasant relation may be. We find it in literature and in history, but we need not go there to look for it, since examples of it are in our own village, in our own street, in our own church. Free from petty self-seeking, above all vanity, united in endeavor and strong in the same hope for this world and the next, the friendships of women go on from childhood to gray hairs.

Between friends, of whatever degree, let there be the assurance of perfect candor. Part of the price must never be kept back. We shall love one another more, not less, if we give at times the helping hand and say the word which means disillusion for the moment only, that in the next there may be clearer knowledge, the cobwebs swept away, and the sunshine pouring its light into every corner of the soul.

PHOEBE.

BY HELEN A. HAWLEY.

It is doubtless true that most persons would like to live here after they die. That is, they would prefer not simply to exist for a generation or two in the memory of their friends, but to leave a name treasured through centuries. Not that all consciously cherish such a desire, but if the possibility appeared the dormant wish would spring into conscious being.

There was one woman who attained this distinction, probably never thinking about it, simply doing her duty and living out one word. Her memorial is short, the length of the record is only a sentence and the one word which tells her work is—*successor*. I cannot say positively, but I think she was an unmarried woman and that, the ties of

home and children being denied to her, she laid the life which perhaps to herself seemed dwarfed at the feet of her Lord, humbly asking him to use it for his glory. The answer of his providence was to make her a servant of the church at Cenchrea, not exactly as we use the word servant, but in the nobler sense often found in the Bible. Doubtless she went about among the poor and the sick, distributing money or food—the alms of the church—taking to others what they needed more than money, kind words, help over hard places. One can see her kneeling in prayer at sickbeds or beside the tempted. I think the maidens went to her with their love secrets, because she was still young at heart, perhaps because in her own heart was a pain which the years of maturity had not quite deadened.

To succor is to help. Her helpfulness overflowed. She did not wait for a great opportunity or for some great personage. "She hath been a succorer of many," then St. Paul modestly adds, "and of mine own self." What did she do for him? Who can tell? Perhaps she fed him when he was hungry, or mended his clothes, worn and travel stained, or did some such humble kindness. Perhaps she gave the higher help of a brave, courageous spirit, comforting "those that are cast down" as he sometimes was. It is possible they talked over his public utterances and she put in her word of approval. For St. Paul was not above the need of human sympathy.

Did she know then what a great man St. Paul was? Probably not. Did she dream that his few words commending her to the friends at Rome would live and be read every year by thousands through long centuries? No. She was simply in the business of helpfulness, and Paul came in for his share, along with the humblest member of Christ's body. It is safe to say if she had not helped the many she would not have known how to serve him. A cheap road to immortality? Hardly, unless it is easy to put aside selfish comfort, but an open road certainly, and one which need not of necessity turn aside from the common course of life because every day brings the opportunity. Despise not the little ways, the "many," in looking for the possible Paul. He may never come, but the many will.

How shall one enter on the business of a succorer? By first going with our own troubles, as Phœbe doubtless did, to the great Succorer, "that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." The wisdom necessary? From the same source. "Let him ask of God." And money? "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing." There is no record that Phœbe was a rich woman, but rather the contrary, for St. Paul asks the Roman friends to "assist her in whatsoever matter she may have need of you." It looks as if she gave herself, just as you or I may do, and God used the gift to succor many. And immortality? Certainly. Don't think about it, but it will come. A name written even on earth in the grateful hearts of others, better still in lives made happy and noble because succored instead of hindered, in such lives going on to help other lives; written, too, in God's book of remembrance, where perhaps one day the universe may read.

BLOODROOT.

When mid the budding elms the bluebird flits,
As if a bit of sky had taken wings;
When cheerily the first brave robin sings,
When timid April smiles and weeps by fits—
Then dainty Bloodroot dons her pale green wrap,
And ventures forth, in some warm, sheltered nook,
To sit and listen to the gurgling brook,
And rouse herself from her long winter nap.
Give her a little while to muse and dream,
And she will throw her leafy cloak aside,
And stand in shining raiment, like a bride
Waiting her lord; whiter than snow will seem
Her spotless robe, the moss-grown rocks beside,
And bright as morn her golden crown will gleam.
—Wild Flower Sonnets, by Emily Shaw Forman.

THOMAS JEFFERSON.

BY JEANNETTE A. GRANT.

"After Washington he was the best chief magistrate of a republic the world has ever known, and in some material particulars he surpassed Washington."—James Parton.

Among the papers of the great Jefferson were found directions for a simple monument to mark his resting place. Upon it he wished inscribed those deeds by which he desired "most to be remembered." From all his many claims upon posterity's regard he chose but three: that he was the author of the Declaration of American Independence and of the Statute of Virginia for Religious Freedom, and father of the University of Virginia. By the first of these he made himself known wherever a heart beat more quickly at the thought of human wrongs, but to appreciate the humane side of the other two it is necessary to know the early history of religious and educational progress in the colony of Virginia. Jefferson found in his native State a wide field for his love of fair play for all, and he worked patiently and with wisdom until success came.

Thomas Jefferson was born April 13, 1743, on his father's plantation in Albemarle County, Virginia. Peter Jefferson, his father, was a man of great physical strength and corresponding character and intelligence. By his own efforts he secured a home in what was then a wilderness, and, after working for two years to clear his fields and prepare a house, he brought to it his young wife, Jane Randolph, the daughter of a wealthy tobacco planter on the James River. She was born in London, and the new home was named Shadwell in honor of the parish where she saw the light. The young couple rode fifty miles on horseback on their wedding journey to their home. From both parents Thomas inherited good qualities and refined tastes.

Peter Jefferson made early arrangements for the physical and mental culture of the son who was to become so distinguished a man, but whose greatness his father was not destined to see, for when the boy was fourteen the noble father suddenly died, leaving a dying request that his son's education should be completed. In after days Jefferson described himself as left "without a relation or friend qualified to advise or guide" him. But the lad went to work in good earnest to carry out his father's wishes.

At the age of seventeen he entered the curiously managed College of William and Mary, situated at Williamsburgh, then the metropolis of Virginia. Though only an unpaved village with one long street and some 200 houses, Williamsburgh was the scene of all the pomp and pageantry of the old Virginia gentry. There was every opportunity for a young man to fritter

away his time, and the college itself, in endeavoring to follow the directions of its various benefactors, was, as Parton calls it, "a medley of college, Indian mission and grammar school, ill governed and distracted by dissensions among its ruling powers." But young Jefferson knew what he wanted and became the companion of the most enlightened member of the faculty, from whose conversation he derived extreme advantage. With his splendid health the young student was able to devote long hours to his studies, working fifteen hours a day at times and for exercise taking only a run out of the town at twilight. Even his dearly loved violin, upon which he was a skillful performer, received but a few moments instead of the accustomed three hours of daily practice. With its dignified young master, however, it went once a week to the musical parties given by the elegant and accomplished Governor Fauquier.

At the end of two years Jefferson had decided to leave the college and begin reading law at home. The law books of that time were antiquated and dull and the laws were unnecessarily severe. But at his home he found many things to vary the monotony of his studies. He took charge of his father's farm, as he did everything all through his life, cheerfully, faithfully and with great intelligence. Various family events took place in the home, among them the marriage of his sister Martha to his dear school friend, a rising young lawyer, Dabney Carr, destined a few short years afterward to die and leave his young widow and little children to the tender care of Thomas Jefferson. The death of his dearly loved sister Jane occurring shortly after the marriage of his friend was another event that brought sorrow to his heart.

The years of Jefferson's young manhood were stirring times in the history of our country. Among his intimate friends, all of them famous men, was young Patrick Henry, who astonished the world by his eloquent speech against the Stamp Act in the Virginia House of Burgesses in 1765. Jefferson stood in a doorway and listened, and from that hour his country's good was the aim of his life. In 1767, when he was twenty four years of age, Jefferson was admitted to the bar of Virginia. He was well equipped both by nature and culture to prove a good lawyer, and the times gave plenty of opportunity to secure cases, for the financial affairs of the colony were in a sadly muddled condition.

In 1769 Jefferson became a member of the legislature of his native State and the same year he began that beautiful home at Monticello into which he wrought so much of sentiment and love of the beautiful. For there was a most delightfully sentimental side to his character, as any one may see who gives himself the pleasure of reading the private letters of Jefferson. The story of his domestic life at his beloved Monticello is pathetic and beautiful. In later years, after he had retired from public business, he was visited there by many celebrated people, to whom he was ever a delightful host.

In June, 1776, the Continental Congress, assembled at Philadelphia, appointed five of its members to prepare a suitable statement of the fact that Great Britain's American colonies considered themselves free and independent. Jefferson was chairman of this committee and the other four mem-

bers were John Adams, Benjamin Franklin, Roger Sherman and Robert R. Livingston. Jefferson's skill as a writer and his thorough understanding of the matter caused his to be the pen that wrote the famous Declaration of Independence, and although the Congress spent three days in pulling his composition to pieces and making various changes it was finally adopted and on July 4 indorsed by those immortal signatures so well known in facsimile. John Hancock, as he wrote his name in great, brave characters, declared that John Bull could read it without his spectacles.

Through various public offices of high estate Mr. Jefferson at length came to the presidency. On March 4, 1801, plainly dressed and alone, he rode to the Capitol on horseback, walked in calmly after hitching his horse to the palisades and delivered his inaugural address. The public events of his two terms as President are fully recorded in the history of the United States.

On the Fourth of July, 1826, surrounded by his loving family, the "Sage of Monticello" passed to his reward.

OUR NATIONAL FLOWER.

A renaissance of interest in the question of a national flower for America has started a movement in favor of the columbine. Among the practical reasons urged for its adoption is its wide distribution, as it grows wild in every State in the Union, with the exception of a small region about the Lower Mississippi, and even there it could be propagated easily from the seed.

From the standpoint of patriotism and sentiment many arguments are adduced in its favor. The very name suggests Columbia, and Columbus in Spanish means dove, which recalls the fact that he, like Noah's messenger of old, brought back tidings of a new-found world. Its botanical name, *aquilegia*, is even more poetical in its suggestiveness. It is derived from *aquila*, an eagle, on account of a fancied resemblance, when the flower is reversed, to the talons of an eagle. These two symbols, the dove and the eagle, are a fitting symbol of Columbia's attitude toward other nations. Furthermore, a front view of the flower shows the outline to be a beautiful five-rayed star, a single petal of one of the long-spurred forms is shaped exactly like a horn of plenty, significantly characteristic of this fruitful land, and the leaf lobes are frequently thirteen in number, corresponding to the stripes in our flag.

In addition to these advantages artists claim that the columbine is particularly well adapted to decorative purposes, and this is important if we desire to use our national flower in conventional designs as the English use the rose, the French the *fleur-de-lis* and the Japanese the chrysanthemum.

Altogether this graceful, modest and yet hardy little blossom, which may be found in almost every conceivable color, is a strong candidate for popular favor. A Columbine Association has been formed in Boston, and application cards for membership can be obtained by sending one cent to the secretary, James S. Pray, P. O. Box 2774. A payment of ten cents, after receiving the card, entitles one to membership in the association.

I hold him great who, for love's sake,
Can give with generous, earnest will—
Yet he who takes, for love's sweet sake,
I think I hold more generous still.
—Adelaide Proctor.

FOR SUNDAY AFTERNOONS.

To most Christians the value of communion Sunday is enhanced by setting apart an hour or more for reading and meditation on this most tender and impressive feature of our church service. As a help in thus centralizing one's thoughts we suggest these few choice selections of both prose and poetry which emphasize the idea of Christ as the Bread of Life:

The Children of the Lord's Supper. Longfellow.
Communion. Susan Coolidge.
Our Daily Bread. Lucy Larcom.
At the Feast. Matthew Arnold.
Heaven Within. Matthew Arnold.
Thomas à Kempis on the Holy Communion in his Imitation.
As It Is In Heaven. Lucy Larcom. Chapter entitled The Blessed Need.
The Indwelling Christ. James Campbell. Chapter on The Real Presence.
The Upper Room. Ian Maclaren.

The memorizing of hymns, too, is a great quickener of spiritual life and the few facts which we append concerning three that are familiar to all may add to the pleasure of committing them to memory:

I love to steal awhile away.

This was composed by a Mrs. Brown. She had many cares and her heart was heavy with a great sorrow. She could not have quiet communion with God in her own home, and made it a practice to retire to a grove near her house every evening, whenever it was possible, for prayer and meditation. After one of these seasons of sweet communion with the Master she wrote this hymn, which has brought so much comfort to many a heart.

God moves in a mysterious way.

This was one of the many grand and consoling hymns composed by William Cowper. In hypochondria he resolved to take his own life, and rode to the river Thames, but found a man seated on some goods at the very point from which he expected to spring. He rode home and that night threw himself upon his own knife, but the blade broke. He then hanged himself to the ceiling, but the rope parted. No wonder when God so mercifully delivered him from that awful dementia that he sat down and wrote this memorable hymn!

Abide with me.

A melancholy interest is attached to this sweet hymn composed by Rev. Henry Francis Lyte. It was the last hymn he ever wrote, and owes its origin to the fact that a short time before it was written, in 1847, many Sunday school teachers and other helpers in Mr. Lyte's parish suddenly left the church and went over to the Plymouth brethren. To these deserters it is said he alludes in the first verse, where he writes, "When other helpers fail." Owing to the state of his health, broken by devotion to his flock, the good vicar was obliged to seek the restoring influence of a warmer clime. During the evening previous to his departure for Nice he strolled, as was his custom, by the seashore alone. On his return he retired to his study, and an hour later presented his family with 'Abide With Me, accompanied by music which he had also composed. He died a few months later at Nice, where he now lies buried.

The delicate egret feathers which adorn so many bonnets and hats nowadays are obtained at the expense of cruel suffering. The birds have to be shot when watching over their newly-hatched young, leaving the nestlings to die of starvation. If this fact were generally known would it make any difference with women? A Chicago wholesale dealer in feathers thinks not, as he is reported to have said: "If a few ladies of Paris were to begin to wear live birds in their hats this year there would be a big trade in live birds for that purpose here next year, no matter what your Humane Society might say."

Take away love and our earth is a tomb.—
Browning.

Closet and Altar

Blessed be God, who has made earth and heaven one in the heart's unquenchable thirst for him!

The Lord's Supper is to us what it was to the twelve disciples who first partook of it—the supreme occasion of self-manifestation. The object for which this simple ceremony was instituted was to bring the living Christ before the thought of his people. The command of the Master, "This do in remembrance of me," means "Observe this ordinance as a memorial of me after my death, by it remember me not as dead but as present with you." The Lord's Supper is not a festival of death but of life; it is not designed to commemorate a dead Saviour but to be the means by which we are to commune with a living Saviour.—
James M. Campbell.

No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to re-enforce our souls with the sacrament of the bread and wine.—
Ian Maclaren.

Be known to us in breaking bread,
But do not then depart;
Saviour, abide with us and spread
Thy table in our heart.

Lord, sup with us in love divine;
Thy body and thy blood—
That loving bread, that heavenly wine—
Be our immortal food.

Without God heaven would be no heaven. With him heaven is not first a locality, but wherever one is in his presence there is the heavenly life. Not heaven in its fullness, but the first elements of the heavenly life. In entering, then, into his presence here and now, amid our daily common interests, we have entered into a spiritual kingdom where, so far as we live in sympathy with it, there is perfect spiritual harmony; where there is no law of compulsion, but the perfect service is the perfect freedom; where the will of the one great loving Spirit is evidently so reasonable, so just and so true that any one who is in sympathy with the heavenly life acts in harmony with it as if it were his own will.—
Bishop Lawrence.

Blessed be thou, O righteous Father, for the mission of our Redeemer; and blessed be he who came to do thy will, who humbled himself that we might be exalted, who became poor that we through his poverty might be rich. Grant us, we pray, the indwelling of his spirit, that we may be more than conquerors through him who loved us, and gave himself for us. May we know how the kingdom of heaven comes into the heart, when the affections are set on things above. Make us entirely thine, we beseech thee; go with us as we go from this hour of communion with thee; and grant that in all our thoughts and ways, in life and in death, and in the life beyond, we may acknowledge thee as Lord, to the glory of thy holy name, world without end, through Jesus Christ our Lord. Amen.

Mothers in Council.

A KINDERGARTEN FOR MOTHERS.

V.

A question which I am sure has puzzled many mothers was asked by

A Teacher: "Can a child be too generous, too self-sacrificing?"

The Mother Helper: "Yes, I think so. Generosity may interfere with loyalty, for instance, when a child willingly gives away gifts received from friends. Too much self-sacrifice in one member of a family may make the other members selfish."

A Successful Teacher: "How can one in the home and at school secure instant obedience? Many children are obedient in a dilatory, half-hearted way."

The Mother Helper: "Obedience with a question mark should never be accepted. I should practice sense games frequently—those that require instant response to a question or command. Invent them yourself, beside using the ordinary gymnastics. For instance, strike a chord on the piano and have the child tell immediately whether it is loud or soft; point to colors and ask for an instant response. Then ask that when you speak obedience may be as prompt. Where possible, suggest that for a certain length of time—a half-hour or so—obedience shall be immediate and give many opportunities during that time for practice. For little children make a game of obeying like a dog on all fours."

A Mother: "What can be done with an imaginative child who seems hardly to know whether he is telling the truth or not?"

The Mother Helper: "When he tells you something you know to be untrue say: 'Why, that is a play story, isn't it? What made you think of it?' When you are not sure whether he is telling you a true story or one that is true only in his mind ask him which it is. Do not make much of it unless you know it to be a deliberate untruth. Give him practice in accurate description. Another time ask him to tell you just true stories for a certain length of time. Another way is to accept the statement of the child and have natural consequences follow; for instance, a little boy of my acquaintance said to his father at breakfast on several successive mornings, 'Papa, I haven't had any bath this morning.' The fourth morning after breakfast his mother said quietly that he must have his bath if he had not had it, took him upstairs and went through the whole operation. Of course that was the last of that little joke."

A Young Mother: "Should a child be allowed to destroy flowers?"

The Mother Helper: "No, I think not. A child should not be encouraged even to pick wild flowers which he does not intend to use, and for which he is not willing to care. Even a little child should be taught to put its posy in water to keep it fresh, and never be allowed to pull it carelessly to pieces. A baby will hold a flower in its hand until he loves it to death, but I should even then have him see you put it in water."

An Enthusiastic Mother: "My little boy can't remember which is *m* and which is *n*. When writing he will ask me to spell a word for him, for instance, *sing*, and when I say *n* he asks, 'Is that two loops or three loops, mamma.' The little schemes I have used to help him remember have not as yet been successful. Can you suggest something for such little kinks in the memory?"

The Mother Helper: "Make a joke of it. Say every time you see him, 'Tom, *m* stands for monkey, two loops or three loops? Quick, my son.' And after you have kept this up for a time take something entirely different, as, '*M* stands for music, two loops or three loops?' and I think the little trouble will be straightened out. I have known other such cases."

A Young Mother: "Should one be distressed

over playful disobediences on the part of a child naturally obedient?"

The Mother Helper: "O, no. The child wishes to express his own little *I* to see what the *you* will do. He is interested in your actions as you are in a play. Don't make much of the trifling disobedience if you can see he is making progress in obedience; make a little game to distract his attention."

Another Young Mother: "Sometimes, as a consequence of wrongdoing, I leave my little boy alone in his room for a stated length of time. He seems to be but slightly affected by it and invents games for his amusement until the time is past. Sometimes he has even hilarious games, somersaults on the bed, and so on. Do you think there is any good result gained from such treatment of wrongdoing?"

The Mother Helper: "I believe most thoroughly in different degrees of isolation from the mother and the family as consequences of wrongdoing. In such a case as you state, where the child evidently possesses strong individuality and has many resources within himself, there may appear to be no immediate good result, but I think the child probably feels his isolation to a certain extent. It might do to blindfold the child gently, explaining why you do so, and then have him sit quietly in a chair for the stated time. When you remove the cover from the eyes draw the child to you and talk things over in a loving way. When a child persists in disobedience lessen your own resistance, and, instead of making an issue with him, take the child into your lap and cuddle him and sing, and the little heart will soften and no resistance will be necessary. Try always to bring yourself as near as possible to your child's view of things and let him see your sympathy."

MRS. H. W. BOYNTON.

A PARENTAL FAULT.

"I shall never forget," remarked a lady to me, "the feeling I used to entertain towards my father, who often took occasion to reprimand me for some girlish fault in the presence of visitors. The first time was when I was about thirteen and when we were entertaining my teacher, for whose esteem I was particularly desirous. He noticed that the lamp chimney was not clear, and as this was my care he rebuked me sharply. Similar fault-finding recurred again and again, in spite of much care to guard against it on my part, till I became afraid to appear in the parlor when guests were present. It seemed to me actual cruelty, and I sometimes thought I could never forgive my father for subjecting me to such embarrassment."

It is strange that any parent should be so thoughtless in this respect. It is sufficient discourtesy to introduce disagreeable domestic subjects outside the home circle, but when it irritates and antagonizes a sensitive son or daughter it is not only distressing to the visitor but most harmful to the child.

"I told her of it right before folks so as to shame her," was the admission of a woman who called herself a sensible, good mother. If her one object was "to shame," she succeeded in a way. Young people are naturally heedless and faulty, but oftener than is usually supposed are gifted with pride and sensitiveness. Such open, untimely rebukes strike them as unjust and unkind, and the incentive to more thought and care is lost in indignant resentment—a feeling which should quickly call forth a parent's respect and apology, for it denotes a trait of character that is itself commendable and deserves careful training; but, alas! it is often mis-called rebellion and punished as such.

It is these little things that drive children from the confidence of parents, for how can they respect parental authority when it shows itself so erring, and gives so little consideration to the value of childish feeling? Is it true that parents do not vividly recall their own childhood till they are grandparents?

M. S. H.

Almost every invention of civilization is destructive to the creatures of earth, water and air. The steam plow, the steam reaper, the steam engine drive before them millions of once happy, woodland born creatures, among whom the birds are the most numerous sufferers. It may not be generally known that among the destructive agencies are the great electric lights of the lighthouses, which are responsible for the death of thousands of sea and migratory song birds, that dash in headlong flight against the revolving glare and fall dead from the shock.



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•AVOID IMITATIONS•

The Conversation Corner.

WE will take up now the rest of those "S to Z" letters from new members, which were put back in the Drawer last week, and finish them—even if I have to leave out some belonging to U!

NORTH TROY, VT.

Dear Mr. Martin: My little brother Clive and I wish to be Cornerers. Will you take us? I am nine years old and have just been sick, but am better. We want a Corner Scrap-book and Pomiuk's picture and some Newfoundland stamps. Will send in this money for the Scrap-book and Pomiuk. CLEON S.

Dear Mr. Martin: Can I join the Cornerers? I will be five years old in April and then I can go to school all the time and I have a leather bag that my mother and I got in Montreal. I send — cents for Pomiuk. I earned it doing chores for mamma and selling egg shells to Aunt Elnora for her hens. CLIVE S.

Why don't Aunt Elnora's hens eat their own egg shells? O, I forgot—probably their eggs are sold and the purchasers do not take the trouble to return the shells!

Dear Mr. Martin: We are pleased with the new Corner Scrap-book. We like the color of the cover better and it paid us for waiting. We have been to a "sugaring off" in the maple woods today and over sixty were there and the sugar was spread in places on the snow banks among the trees and, with the morning sun and the blue sky and the brown trees and white snow, it was a pretty sight, worth going a mile to enjoy, especially the fine warm sugar. We like the picture of your library and your home—tell us where it is, please. Good-by. CLEON AND CLIVE S.

Certainly—it is at Cornerville, near Boston. See directions for finding it on the certificate of membership in the Scrap-book. As to the latter, I must explain that the first edition having been exhausted I had another lot made. They are exactly the same, only a little different; the sides being black instead of blue—less likely to be soiled. They cost a few cents more than the other edition, but as the object of the publication is not to make a fortune, but to get our members into the habit of careful, systematic preservation of valuable cuttings for future use in a paged and indexed volume, the price remains the same, viz., \$1.25, adding 25 cents to carry it anywhere in the United States. In ordering it, please give your full name if you wish it placed on the certificate of membership, which forms one of the pictorial introductory pages.

I used to go just a mile to "grandpa's," in my boyhood, to "see grandma and sugar too" in the springtime, and I would go five miles now to assist at "waxing" the syrup on the snow!

GILDERSLEEVE, CT.

Dear Mr. Martin: I have always wanted to join the Corner but I have never gotten it before. I am ten years old. I have three little sisters and two brothers. Once I had two pretty little kittens, but they died, and now I have no pets but my three little sisters, and they are the nicest kind of pets, I think, don't you? RUTH S.

Yes, Ruth; I would certainly rather have three little sisters than two little kittens.

DORCHESTER, MASS.

Dear Pomiuk: I go to the Pilgrim Church and I intend to be a member when I get old enough. I am eleven years old and I am in the grammar. This is marble time but I am not a good player. They most always win them, and one day I lost twenty-seven. I would like to know if you play and if the fellows skin many. I have a little brother five years old who is awful funny. One day he was drinking some milk and my sister asked him how it tasted. He said it tasted elegant. She said hers tasted better because it tasted grandissime. When he had some more she asked him how it tasted and he said, "It tastes as good as yours did last time!" Your true friend, JOHN S.

I don't think Pomiuk would have understood all that even if it had been written in Eskimo! He was very good at the World's Fair, as some may remember, at whipping the nickels out of the ground with a long sealskin whip. Never mind, John, if you don't win at marbles—it is far better to be at the head of your classes "in the grammar"! (But is it right to play for "keeps"?)

READING, MASS.

Dear Mr. Martin: I would like to be a little Cornerer with the other children. I am seven years old and I began to go to school last year. I have a book about Indians, their habits, battles and homes. I like to make calendars. Your loving little friend, RAY T.

HANNIBAL, MO.

Dear Mr. Martin: I am eight years old. I would like to be a Cornerer. I go to school. I have two little sisters, one is called Tina and the other Margaret. I got a writing desk for my birthday present. Good by. JEANIE T.

SOUTH DENNIS, MASS.

Dear Mr. Martin: I am almost nine. I have a cat whom I was going to name Kitty Clover before I read the Conversation Corner at all! I do not exactly know who Sarah Noah is; please tell me. I so enjoy the Corner that I wish to be a member. May I?

MARGARET U.

Margaret U., you may! Sarah Noah is the little girl who named our Kitty Clover, although she is not quite as little now as when the name was given.

LAWRENCE MASS.

Dear Mr. Martin: When I saw that big envelope I wondered what could be in it. When I opened it and found that certificate I was very much pleased and I thank you very much for it. My brother Ray and I have the whooping cough. He sometimes says that he rolls a hoop in the night. I have a little lock-up, as I call it, to keep my treasures in. I should like to come and see you very much and probably I shall some time when I am in Boston. BURTON V.

NEWTON CENTRE, MASS.

Dear Mr. Martin: I am Emory's sister, nine years old. I like the Corner very much and am very interested in Pomiuk. I inclose some money for the "Corner Cot." I earned it all myself.

I am your new Cornerer, CATHERINE W.

HARTFORD, CT.

Dear Mr. Martin: I am not a Cornerer, but would like to be one. We have seven little chickens. I am ten years old, and would like to know how old you are. ALDEN W.

See answer to same question last week.

HATFIELD, MASS.

Dear Mr. Martin: I am twelve years old, and I would like to belong to the Corner. I have a very pretty little Maltese kitten, her name is Blossom Grey and I think she would have taken the prize at the cat show if I had taken her. Mamma has a red shawl and Blossom thinks it belongs to her and lies on it wherever it is. Last year papa gave me a Crescent bicycle. I have one bantam rooster and I would like to take care of Reuben's hens, but he won't let me. LOUISA W.

How kind in R., for taking care of hens is hard work! Curiously enough, I saw yesterday a little girl who has your name riding on a "Crescent," which she had just learned to use. Very likely your Blossom Grey would have taken the prize—as Kitty Clover was not there! Today at a place where I called a girl introduced me to her cat, Towser (Towser Black, I think), and told me that every afternoon at a regular time he goes to a neighbor's house, where there are two cats, takes supper, and then returns. Even if he isn't hungry, he goes over and sees the others eat. I had a call from a Hatfield boy the other day. [I have omitted one letter, from Albert W., Olivet, Mich.; is that Wright?—D. F.]

Mr. Martin

CORNER SCRAP-BOOK.

Dogs as Policemen. We know about watchdogs, but did we know that they could be trained to serve as police watchmen? A San Francisco paper has an account of a dog in that city, who first went with his master as companion in taking his rounds in the night, and then began to imitate him in his routine duties. Jack soon learned every house on the route and would run ahead and "try" the doors by jumping against them. After a little, he would put his ear to the keyhole to listen for any sound inside. Now he is so well trained that he makes several rounds by himself every night. He never misses a door, nor fails to listen carefully to know that all is right. Jack has already been the means of capturing several sneak thieves. For the latter were not alarmed at the presence of a dog, and went on in their thieving work until the police suddenly appeared and caught them. Why cannot dogs in Atlantic cities become police assistants? By civil service examination they might learn where the different streets are and how the street cars run, things which somehow regular policemen do not usually seem to know!

Why Do Dogs Bark? Our first answer will naturally be, in the words of the poet,

For 'tis their nature to.

But here comes a naturalist (Frederick Boyle) and says that it is not "their nature to"! He says that no wild breeds make any noise except howling and snarling, nor under the best circumstances will they learn to bark until the third or fourth generation. He says that the coyote (which, though called the prairie wolf, is nearly allied to the dog) never barks, and that an old Central American native assured him that dogs learned to bark in imitation of their master, as he shouted to drive his cattle to the corral. Will not the inquisitive, intelligent young folks, for whom these Scrap-book notes are chiefly intended, bring up this matter in their natural history classes, or look it up for a "composition," as Lawrence R. called it in last week's Corner? How about the coyote? Webster says that "its voice is a snappy howl, followed by a prolonged, shrill bark." Will our Latin scholars tell us the meaning of its scientific name, "*Canis latrans*"? Perhaps Dr. Grenfell or our Newfoundland stamp friend (or Pomiuk!) will inform us whether the wild wolf dogs of Labrador do or do not bark.

Thirteen Months in a Year. How would Ray T., of this week's Corner, like to make a new calendar, with thirteen instead of twelve months for the year? That is what a newspaper writer in the *New York Herald* proposes, having twelve months of twenty-eight days—four even weeks—and an added month of twenty-nine days, making the 365 days of the year. For leap years, the thirteenth month would have thirty days. The special advantage claimed for this reckoning is that the same day of the week would be connected with the same day of the month through the year. That is, if the New Year were to begin on Monday, every Monday would be the 1st, 8th, 15th and 22d, all through the year; Tuesdays the 2d, 9th, 16th, 23d, etc. The changes of the moon, it is said, would come on about the same dates throughout the year, and calculations of interest and for maturing notes would be greatly simplified. But should we not be obliged to have new dates for our birthdays, so as to agree with the new reckoning? The writer suggests *Lunar* as the name of the new month. Probably many would suggest *Lunatic* as an appropriate name for him! But no doubt some such name was applied to Gregory XIII. in 1582 when he made the new calendar which bears his name.

L. M. M.

John Bunyan

By Clifton Johnson



BUNYAN'S CHAIR

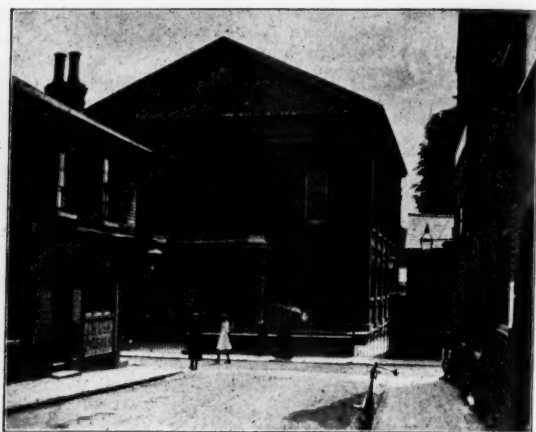
to school, but the education received was slight and he early went to work with his father. In later life Bunyan spoke of himself as a "tinker." But neither he nor his father were of the vagrant, gypsy tribe. They had a settled home in Elstow, where were their forge and workshop, and their wanderings were confined to occasional journeys about the neighboring region in search of jobs.

When sixteen years old Bunyan's mother died and within two months his father married again. This seems to have jarred the

JOHN BUNYAN was born in the little village of Elstow on the outskirts of Bedford in 1628. His father was a maker and mender of pots and kettles and this trade the son inherited. As a boy he was sent

his wife brought with her from her home two pious books of her father's, the reading of which produced a marked effect on Bunyan. Up to this time he had been inclined to lawlessness. He was full of spirit and daring and delighted in dancing, bell-ringing and in all kinds of rural sports. He was the leader of the village youth in merrymakings and in the Sunday revels on the green. As to his language, he had the reputation of being the "ungodliest fellow for swearing" the villagers had ever heard. Now he dropped swearing and began to give up his

me with some grievous punishment." This vision threw him into a fit of despair, in



BUNYAN MEETING, BEDFORD



BUNYAN'S COTTAGE

household harmony and Bunyan in his irritation enlisted as a soldier. One episode of his army life to which he frequently refers in his writings is of special interest. He says: "When I was a soldier I, with others, was drawn out to go to such a place to besiege it. But when I was just ready to go one of the company desired to go in my room, to which when I consented he took my place, and coming to the siege, as he stood sentinel, he was shot in the head with a musket ball and died."

After an army life of two years Bunyan returned to his trade, and presently, at about twenty years of age, he married. He was very poor at that time and he says that they started their married life "without

so much as a dish or a spoon between them." But, what was of more importance,

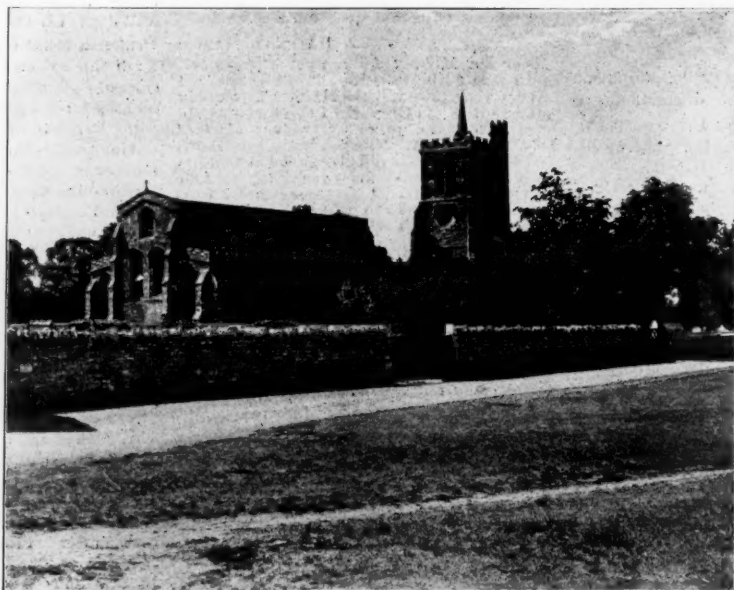
the ground, I looked up to heaven, and was as if I had, with the eyes of my under

favorite pastimes. However, the reformation was gradual and he continued unconverted and a Sabbath breaker. He tells us that one Sunday afternoon on the green, while in the midst of a game of tipcat, "having struck the cat one blow from the hole, just as I was about to strike it a second time, a voice did suddenly dart from heaven into my soul, which said, 'Will thou leave thy sins and go to heaven, or have thy sins and go to hell.' At this I was put to an exceeding maze; wherefore, leaving my cat upon

which he resolved, as he must be lost, to at least enjoy the present, and for a time he resumed the lawless habits of his boyhood. But this did not last and a little later he became a diligent attendant at church services and a close student of the Bible—that is, of its narrative portions, for he says that "Paul's epistles and such like Scriptures I could not away with." It was at this time that Bunyan fancied he would be happy and sure of salvation if he could trace his descent from the Jews. His father's assurances that there was no trace of Hebrew blood in the family disappointed and depressed him.

For three or four years he continued in a spiritual conflict, full of sudden alternations of hope and fear that ended in his joining the Nonconformists. Bunyan had a gift for exhortation and in 1657 he was regularly ordained as a preacher. He continued

at his trade and preached wherever his work called him, in Bedford and surrounding villages. His auditorium was sometimes the woods, sometimes a barn, sometimes a village green, sometimes a town chapel. But he was a man of power, his fame spread and the people flocked in crowds to hear the blaspheming tinker turned prescher. His popularity aroused the antipathy of the settled ministry and by them he was called a witch, a Jesuit, a highwayman. But these attacks had no effect on Bunyan. He perhaps feared slanders less than he did flattery, for it is said that when one of his hearers told him



THE CHURCH AT ELSTOW

standing, seen the Lord Jesus looking down upon me, and as if he did severely threaten that he had given them a "sweet sermon," he answered, "The devil told me that

before I was out of the pulpit." The first literary effort of Bunyan's of which we know was a pamphlet published in 1656, protesting against teachings of the Quakers. This provoked some sharp rejoinders, and Bunyan defended himself with a second and third work on the same subject. The latter took the parable of the rich man and Lazarus for its text and was impressively entitled *Sighs from Hell, or the Groans of a Damned Soul*.

He was always an opponent of the Quakers, and he rejoiced to bring them to confusion with his ready wit. While he was in prison one of the sect came to him and said, "Friend Bunyan, the Lord has sent me to seek for thee; I have been through several countries in search for thee, and now I have found thee."

"Friend," was Bunyan's response, "thou dost not speak truth in saying the Lord sent thee to seek me, for the Lord well knows that I have been in this jail for some years, and if he had sent thee he would have sent thee here directly."

On the restoration of the Stuarts to the throne of England old acts against the Nonconformists were revived, their meeting houses were closed, all persons were commanded to attend their parish churches, and it became illegal for any one to preach who was not in Episcopal orders. Bunyan paid no attention to these restrictions. Wherever he found the brethren—in barns, private houses, under trees—he preached the word to them. He was so daring an offender that within six months he was arrested. The authorities were favorably disposed toward him, but he obstinately refused to mend his course, and there was nothing to do but to commit him to the county jail. There he remained almost continuously for the next twelve years—

such a hopeless length of time that he declared he thought he should lie there "till the moss should overgrow his eyebrows." His prison life was not altogether unhappy. By some of his jailers he was allowed a great deal of liberty, and in the early years of his imprisonment he went outside frequently.

Bunyan's wife died in 1655, leaving for

his care four small children. He married again in the early years of his prison life, and the second wife proved a good mother to his little family and showed great courage and tenacity in the efforts she made to procure his release. She even made a fruitless journey to London to appeal to the

would not contain the people. His power of reaching the heart was remarkable.

The acts against the Nonconformists were revived after a few years and Bunyan sometimes had to travel in disguise. In 1675 he was again imprisoned. The indictment describes the offense as "devilishly and per-

niculously abstaining from coming to church to hear divine service, and for being a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of the kingdom."

The legend is that Bunyan was this time confined in the town jail on old Bedford bridge. It was probably in this six months' imprisonment that in one of his dreams the idea of *The Pilgrim's Progress* came to him. The first edition of this masterpiece was published in 1678.

Two years later Bunyan died. His death was the result of a cold caught on a ride through the rain from London to Reading, whither he went to reconcile a father and son who had quarreled. The estate he left was under £100. Of his six children the only known representatives are the descendants of his youngest daughter, who married William Browne. But this particular clan is numerous and widespread.

Bunyan personally was tall, strong boned, ruddy faced, with keen eyes and reddish hair that in later life was sprinkled with white. He was plain and modest in his demeanor, a stout friend and a stout foe and a master of straightforward, incisive English. The writings published in his lifetime make a long list, but it is *The Pilgrim's Progress*, of course, which outranks all others, and perhaps no work ever published has had a wider circulation than this if we except the Bible.

Bedford has many American visitors attracted solely by

Bunyan's connection with the city. A plain brick Congregational church known as the "Bunyan Meeting" occupies the site of the building in which he preached, and the vestry contains a chair which belonged to him and a door from Bedford Gaol.

A mile outside the clean old town is Bunyan's home village of Elstow—a quaint little place where thatched roofs and overhang-



A GAME OF TIPCAT

House of Peers. But Bunyan continued in prison till the penal statutes against the Nonconformists were repealed in 1672. He at once took out a license to preach and within a few months was called to the pastorate of the Bedford congregation. His church was a barn in the orchard of one of his dissenting hearers. Bedford was the center of Bunyan's work, but his ministra-



ELSTOW GREEN

tions extended through the whole county. He made stated circuits and won the title of "Bishop" Bunyan. His activity was ceaseless and his popularity constantly increased.

Bunyan never lacked for hearers when he preached. Even in London on a week day morning he would draw crowds, and when he preached on Sunday the meeting houses

ing upper stories are the rule rather than the exception. It has such an ancient look that I fancy that were Bunyan to come back today he would not find the village very different from that he was familiar with more than 200 years ago. The little box of a cottage where he lived after his marriage is there still, with its white-washed yellow walls snug to the road. It has a sign on it "Bunyan's Cottage," and you can go in if you choose, though if you are very tall or wear a "chimney pot" hat you must have a care or you or your head-wear will get damaged. The kitchen is so tiny and so filled with its furniture and Bunyan mementos for sale that it gets crowded if more than one visitor attempts to look about in it at a time.

I visited the church, and a girl who was there sweeping let me look into the church tower, which stands separate from the main building among the graves of the churchyard. Bunyan used to ring the bells, and, lest they should come tumbling down through the hollow open of the tower on him, he stood under the stone arch of the doorway. This made the rope saw on the edge of the arch above, and the girl pointed out two grooves that his rope had worn.

In front of the churchyard is the village green where Bunyan used to play tipcat of a Sunday. On one of the hillocks of the green was the stump of an old sun dial. Long ago I suppose the poorer people of the village who had no clocks used to resort to this dial when they felt anxious to know the exact time. Some say that Bunyan preached in the old moat hall that stands on the green, and "the tree under which Bunyan preached" is also pointed out, but the authenticity of these things is doubtful and one takes most satisfaction in the village itself, which smacks delightfully of mellow age and of days that are centuries past.

PROGRESS OF THE KINGDOM.

TWELVE MONTHS OF SUNDAY SCHOOL MISSIONARY WORK.

In these days, when perplexing financial embarrassment is the rule in missionary organizations, perhaps only those officially concerned in their administration fully understand what careful planning and business sagacity are implied in the fact that the C. S. S. and P. S. has reached the end of its sixty-fourth year without a debt—indeed, with a balance of more than \$1,400 in the treasury. But let not the churches congratulate themselves that this commendable state of affairs has been the result of their generosity, nor that this society is so prosperous that special efforts in its behalf are unnecessary. Already the Sunday school missionary work has suffered by the urgent calls for help from the larger societies burdened with debt and steadily the contributions to their smaller sister organization have decreased. In 1891 and 1892 the churches gave over \$56,000 each year to this cause, in 1893 the sum was reduced to \$54,500, in 1894 to \$52,250 and in 1895 it has shrunk to \$49,000. Less than 1,000 churches are on the list of contributors, while 3,000 Sunday schools have sent offerings. The legacies during the past year amounted to only \$3,544 as against \$22,340 in the preceding twelve months. This reduction, together with the diminished contributions from the churches, caused a decrease in the annual income of over \$22,000, which would have entailed a debt but for the use of certain available funds received as legacies during a previous year, the appropriation of \$5,000 from the business department and the balance of nearly \$4,000 on hand at the beginning of this financial

year. The receipts from all sources in the missionary department have been \$69,835.

The record of work accomplished during twelve months presents nothing but encouragement. Thirty-four superintendents and missionaries have labored in various fields in the East, West and South, in the prosecution of their work traveling 425,000 miles and making 6,500 addresses. By the society's aid 566 Sunday schools have been organized during the year, nearly 100 more than during the previous twelve months, and many others have been reorganized. California, in its two districts, leads the list with respect to the largest number of new schools, having eighty-seven, Oregon follows with seventy-four, Washington reports forty-two and Minnesota thirty-one. Lesson helps and papers to the number of 3,501 have been given to 1,550 different schools.

The total number of mission Sunday schools at present is about 1,268, of which 1,064 are in places where there is no other Christian work of any kind, and 928 are not on the line of railroads or other main thoroughfares of travel. "How much this means of present good and future promise in these hitherto neglected fields," says the secretary in his annual report, "no one can understand who does not know the barrenness of the unwatered desert and the fruitfulness and beauty of the same broad acres when streams of living water have irrigated the dry and dusty soil." Of the other 204 schools about 100 are in large cities, several of them among the foreign-born population. There is growing opportunity for efforts among this latter class, and during the past year a German and a Swedish missionary have been in the field and a man familiar with the Danish and Norwegian tongues and ways is urgently demanded. The society's superintendent in Southern California has so far familiarized himself with the language of the Mexican population as to obtain access to their hearts and homes. In addition to this work the society continues to help German, Norwegian, Swedish, French and Italian papers.

The business department reports a fairly prosperous year considering the financial depression. Subscriptions to the periodicals have so increased that the lists show the largest circulation ever reached. Nevertheless the outlook of the society as a whole is not, in view of the shrinkage of income, as hopeful as last year. Already it has been necessary to retrench and to say "No" to urgent and imperative appeals. The question is will the churches refuse to listen to the needs of a missionary society so long as it keeps out of debt?

The Late Rev. Horace Waller. The natives of the Dark Continent have lost a bold advocate and a devoted friend by the death of Horace Waller, whose sagacious counsels on African affairs were never darkened by the shadow of self-interest. From his earliest days and onward he maintained a passionate regard for the regeneration of Africa and its people. As a youth Mr. Waller was an engineer and for some time a member of Livingstone's famous Zambesi expedition. In 1860 he joined the Universities' Mission to Central Africa and was associated with the first bishop, the heroic Bishop Mackenzie. The latter part of his life Mr. Waller spent as rector of an English country parish, but his voice and pen were always at the service of the Dark Continent. It was he who reverently and affectionately edited Livingstone's Last Journals, which were published in 1874. About five years ago Mr. Waller published a small book entitled *Ivory, Apes and Peacocks: An African Contemplation*. But it was chiefly through the columns of the press, notably the *London Times*, that his energy was expended in behalf of the African. It was his constant endeavor to look at every question from the native's point of view and to induce others to do the same. No more determined opponent of slavery and the slave trade existed, and he

was never tired of denouncing the sin and shame, as he deemed it, of the existence of legalized servitude in Zanzibar and East Africa under the British flag.

Do Missions Pay? A proposal, which originated with some professors of Chicago University, to send out a World's Commission to investigate the success or failure of foreign missionary work suggested a symposium in *The Review of the Churches*, including articles by Mr. Arnold White, Dr. R. N. Cust on one side and Mr. Eugene Stock of the Church Missionary Society and Rev. R. Wardlaw Thompson of the London Missionary Society on the other. Mr. White's paper purports to be "an impartial inquiry into the financial management and results of a century of Protestant missions," but we have no patience with a man who intimates that foreign missions and their supporters are responsible for "not preventing the girdle of drink and foul disease our race has fastened around the earth" and whose whole treatment of his subject is antagonistic. He draws comparisons between the respective cost of Protestant and Catholic missions, decidedly unfavorable to the former, and concludes with the statement that missionary theology is an insurmountable obstacle to the subtler intelligence of Asia. Mr. Cust declares in a vague way that there must be a change in men and methods and refers with sarcasm to exaggerated mission reports, which he characterizes as "benevolent myths." Mr. Stock answers the criticisms and points out the inconsistencies in the first two articles in a sensible and convincing manner and we wish his article and Mr. Thompson's might have a wide reading. On the whole the discussion seems to be disappointingly inconsequential. As *The British Weekly* says, in an editorial comment, the practical question is whether missionaries are not too well paid. Their critics say that the lot of a missionary is, generally speaking, better from a worldly point of view than that of a man of the same abilities who remains in the home field, but Mr. Thompson asserts that this is a reflection on the home churches, rather than on the foreign missionary societies.

Effort to Revive Confucianism. It is amusing to see the conservative Chinese adopting our methods in an anti-Christian movement of which the chief significance is its indication of the power which Christianity is exerting. A Shanghai newspaper has published a translation of an interesting document signed by hundreds of Chinese scholars, which calls for railways, post offices, public libraries, the opening of mines and all sorts of useful reforms, and lays special stress on the need of a revival of Confucianism. It advocates a religious department of education and demands that schools and temples be established at home and abroad. "The customs of our country are degenerating fast, because we have no religious teachers," to quote the words of this document; "thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of chapels whilst we have only one temple in each county for our sage, Confucius." Moreover these enterprising scholars propose sending Confucian missionaries to the barbarians at the emperor's expense, and indulge in this amusing bit of reasoning: "Thus we shall take Confucianism and with it civilize all the barbarians, and, under the cloak of preaching Confucianism, travel abroad and quickly learn the motives of the barbarians and extend the fame of our country."

The secret of success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing.—Miss Oliphant.

The Sunday School

LESSON FOR MAY 10.

Luke 18: 9-17.

LESSONS ON PRAYER.

BY REV. A. E. DUNNING, D.D.

Whoever considers the subject of prayer meets many difficulties. Over against them he may place these facts:

1. *Jesus prayed.* In the crises of his life he turned trustfully to God. At his baptism, at the appointment of his apostles, on the night of his transfiguration, in the Garden of Gethsemane, on the cross, he appealed to God for his support and help. He prayed habitually, sometimes all night long, sometimes rising before the dawn, and at other times when on his journeys. He prayed alone on mountain tops and on the highways in the presence of others.

2. *Jesus taught that men "ought always to pray."* He said they should shut themselves into their closets and commune alone with God; that they should unite together in their petitions; and that where two or three thus joined he would be with them. Men need not seek sacred places to find God. Whoever worships God in spirit and in truth is being sought by him, and will find God present wherever and whenever he lifts his heart to him [John 4: 23, 24].

3. *Jesus taught that God will answer prayer.* He is our Father, and as such is just as pleased to give good things to his children as parents are to grant their children's requests. The only condition which belongs to these requests is that they shall be offered in the name of Christ, *i. e.*, in the same spirit in which he prayed—"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." That spirit is submissive to the will of God. Its highest desire is, "Thy will be done, as in heaven, so on earth." Its confidence in his love and mercy is constant. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." It looks on men as Christ looked on them; if need be, even as he looked on them from the cross when he prayed, "Father, forgive them; for they know not what they do."

Whatever the difficulties, then, one who believes on Christ and learns of him will pray, will be conscious that God hears him and will receive answers to his prayers. But Christ in many ways, by example, precept, parable, taught his disciples how to pray. In this lesson he draws, as by a few strokes, a picture whose meaning cannot be mistaken and, once seen, can never be forgotten.

In the temple stood a Pharisee, making his petitions to God and giving the reasons why they should be granted. He considered himself entitled to the special favor of God because he was so much better than other men. He was free from dishonesty and immorality. He was faithful in keeping holy days and he paid honestly his share toward keeping up public worship, therefore he expected that God would answer his prayers.

At a distance, perhaps in sight, in another room was a tax-gatherer, probably with a record of dishonesty, for the temptation to this class was great and it was almost a necessity for them to be dishonest if they would prosper. He offered no reason why God should bless him except his need. He was a sinner and he confessed it. He was ashamed of it, sorry for it, as he showed by smiting his breast and keeping his eyes downcast, but he had a very different idea of God from the Pharisee. He was dissatisfied with himself, wanted to be like God and believed in the divine compassion. The Pharisee thought he was like God and therefore sure of the divine favor. He cast his eyes on the penitent publican and capped the climax of his conceit by thanking God for the difference between them.

Having drawn the picture, Jesus emphasized its meaning. The publican's prayer was answered. He wanted to be forgiven on

the ground that he was sorry for his sins and renounced them, and he was forgiven. He went from the house of God to his own house a justified man. The Pharisee's prayer was not answered. He was satisfied with himself. He had nothing to ask for except to have his opinion of himself confirmed, but his opinion of himself was wrong, while the publican understood himself. It is always useless to offer prayer with false premises. Of such as he was Jesus said: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts; for that which is exalted in the sight of men is an abomination in the sight of God."

This lesson is applicable to all men, for they all belong to one of the two classes illustrated in this parable. Those who belong to one class are satisfied with themselves. So far as their characters are concerned they want nothing of God except his approval of what they are and this he cannot give and be true to himself. Those who belong to the other class are dissatisfied with themselves because they are conscious that they are sinners. They want help to become like God. This help he is always ready to give in answer to prayer. Yet there are answers given to both classes. No one prays without bringing about some change in his relation to God. "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

It may seem an abrupt transition to turn from the Pharisee and publican praying for themselves to Jesus praying for little children, but the theme continues the same. Mothers brought their infants to him, asking him to lay his hand on them and pray [Matt. 19: 13]. The spirit of the Pharisee sprang up in the minds of the disciples. As he looked down on the publican, so they looked down on the children. What had these infants done to deserve attention from God, while they, the disciples of Jesus, were getting ready for a new kingdom which he was to found and in which they expected to hold important positions? But their Master taught them again the lesson of the parable, and with a fine sense of its fitness Luke follows that parable with this incident. The helplessness and incompleteness of childhood appealed to God. He delights to give them what they need, for they have a growing consciousness of want of physical, mental and spiritual manhood. Those, whatever their age, who are possessed by such a sense of need, are fit subjects for the kingdom of God. There is no diviner service than to teach them how to go to him and ask for what they need.

Our Lord thus taught that prayer is far from being an expression of approval of God by those who pride themselves on having obeyed his commands. It is rather the utterance of a sense of want of being like him, of possessing his spirit; and no one who penitently and sincerely offers to him that petition will ever be denied.

THE CHURCH PRAYER MEETING.

Topic, May 3-9. Christ's Temptations and Ours. Luke 4: 1-13; Heb. 2: 14-18.

How was Christ tempted? How are we tempted as he was? How can he sympathize with us? How can he deliver us?

(See prayer meeting editorial.)

We must be earnestly attentive to heavenly signs; better keep awake in the street than fall to slumber in the church. Most people wander round the wall of existence seeking for crevices from which they may look out on God. They know all the while that from the poorest hut there are outlooks on the eternal, and that the smallest window-panes do not conceal from our eyes a single line, or a single star in the heavenly spaces. But it is not enough that we should possess a truth; the truth must take possession of us.—*M. Materlinck.*



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Literature

SCHOOLS OF THE NOVEL.

As in every other art the critic follows in the wake of the creator and the artist turns aside at the public call to define his position and his theory of work, so in the copious modern art of the novelist we already have the critic and the self-revealing artisan or artist. We suppose that the result of the novelist's labor may claim more popularity than any other art product, and may safely presume, therefore, upon a widespread interest in the critical (and especially the self-critical) side of the matter.

First of all comes what we may call the caterer's theory of the art. "The novel is an intellectual artistic luxury," says Mr. Marion Crawford; and again, "Probably no one denies that the first object of the novel is to amuse and interest the reader." To cater to the idle and luxurious hours is the ideal which he sets before himself.

Next is what we may call the impressionist theory. "A novel is an impression," says Mr. Hardy, so taking only incidental account of his reader and concentrating attention upon his own interest in the embodiment of an idea of his own mind. If the impression happens to be a cynical or an immoral one, never mind! The public may read it or let it alone, but the author is under no moral obligations.

Allied to this is the old, dull, realistic school of which we all grew so weary, whose plan is to focus the camera upon some part of contemporary life and finish up the plate without retouching. Never mind if it shows you the same old humdrum life with which you are familiar. If a man reproduces what he sees, it is all you can ask of him. You can't expect him to introduce you to better company than he is accustomed to meet himself.

A fourth theory is that of the vivisectionist, whose interest in his victims is that of the psychological anatomist and who expects you to follow him to the dissecting room while with his scalpel he turns over "grey matter" and explains the processes of cerebration.

It is enough to answer all these practicing theorists in the definition of a critic of quite another school. "Art can be only life communicating and life-enhancing," writes Mr. Berenson in his little book on the Florentine Painters of the Renaissance. "If it treats of pain and death, these must always appear as manifestations and as results only of living resolutely and energetically." Such a thought of art applied to the novel blows like a clear wind through the unwholesome air of the modern literary studios and hospitals. The artist owes something more to his public than an opiate or a whim, a photograph, or a study of pathology—he owes it to his readers to make them feel by his art that life is a larger thing than they have known, and that their own life grows larger in its contemplation.

BOOK REVIEWS.

ART.

The Florentine Painters of the Renaissance, with an index to their works by Bernhard Berenson. This is a notable book by a master of the topic of which it treats. Beginning with a subtle and suggestive analysis of enjoyment of painting, it takes up the Florentine painters from Giotto to Michael Angelo, pointing out their indi-

vidual attainment and the place of each in a school which applied itself with a wonderful wealth of genius to the development of figure painting. How much is involved in the great step in advance which Giotto made, and how Masaccio, Leonardo, Botticelli and Michael Angelo—to take only the greater names—developed and varied that art, it is the purpose of this book to show. Whether we accept his explanation of the fundamental charm and purpose of art or no, these men occupy the central place in the art of painting, and Mr. Berenson's clearly reasoned account of their personality and labor cannot safely be overlooked by any student of the subject. For reference the index to the works of the principal Florentine painters appended to the essay is of great value. [G. P. Putnam's Sons. \$1.00.]

An admirable hand-book for general reference is *Architecture for General Readers*, a Short Treatise on the Principles and Motives of Architectural Design. With a Historical Sketch, by H. Heathcote Statham, with illustrations drawn by the author. There has long been needed such a guide as this for those who have neither time nor inclination for close technical study, but who wish to be able to grasp the principles of architecture for information in travel or for building. On its own ground the book is competent, clear, and the unity of purpose in text and illustrations coming from the same hand is refreshing and valuable after the haphazard illustration of many books on the topic. We like the plan of putting the study of constructive architecture first, and are sure that the historical part will be much clearer for those who have gained an idea of the principles upon which the buildings of the two great schools, Greek and Gothic, were put together. There is a wise and fruitful insistence upon expression as the chief quality to be desired in a building, but the author only weakens his case and confuses his readers when he ventures off his own ground to say that "a painting of a figure or a landscape is primarily a direct imitation of the physical facts of nature," which is precisely what a good painting is not. [Charles Scribner's Sons. \$2.00 net.]

BIBLICAL STUDY.

The International Critical Commentary: The Gospel According to Mark, by Prof. Ezra P. Gould. The International Critical Commentary goes bravely on. Driver and Sanday are now balanced by Moore and Gould, an English and an American work on each of the two Testaments. In point of scholarship, of accuracy, of originality, this last addition to the series is worthy of its predecessors, while for terseness and keenness of exegesis we should put it first of them all. One might well begin by studying, Bible in hand, the summary of the contents of the gospel as given in the Introduction, pp. xix-xxii. The problem of the internal relation of the synoptics is constantly present to our author. He rejects the theory of a proto-Mark and regards oral tradition as the main source of the narrative portion of the book, while the close verbal resemblances to Matthew and Luke in the discourses indicate a common dependence on the Logia. Godet has made the contrary view familiar to American students. The wide use of Greek in the early diffusion of Christianity offsets, to some degree, Professor Gould's argument that the oral tradition must have been Aramaic

and that thus it could not account for these minute resemblances in a foreign tongue. We do not think the problem so nearly settled as our author believes it to be. On points of doctrine this book is sometimes conservative, sometimes radical, but always independent and hence eminently worthy of study. One of the chief merits of the book is its bold application of Biblical principles to present day questions; one of its chief defects would disappear if the style, which is always clear, were as uniformly pure; too often it falls below the dignity of the theme. [Charles Scribner's Sons. \$2.50.]

Readings from the Bible Selected for Schools and to be Read in Unison, under supervision of the Chicago Woman's Educational Union, Mrs. Elizabeth Blanchard Cook, president; Mrs. Frederica Hoge Straburger, secretary; editorial committee, W. J. Onahan, J. H. Barrows, C. C. Bonney.

This somewhat unwieldy title-page is prefixed to the selection from the Old and New Testaments which has been prepared for use in the Chicago public schools. Externally the book has the appearance of a modern school-book, being clearly printed in not too black ink on soft-finished paper and bound in glazed linen with dull red lettering.

We have never been able to see why there should be any difficulty in the selection and agreement upon such a hand-book of the great Hebrew-English classic as this. The absence of this literature from school usage must of necessity be crippling both to the historical and literary sense of the child, throwing its mind out of the track of the race evolution, and on this ground alone public common sense was sure, sooner or later, to force an agreement.

It is noticeable, as it was inevitable, that the selection has been principally made from the poetic elements of the Bible. Perhaps the weakness of the book is the comparative minimizing of the history, a weakness generally of our American intellectual training and all the more to be regretted because of our geographical isolation. There is, also, more patchwork than we quite like, though the putting together of brief related passages is very well done. How far the selection is from being made in the exclusive interests of Christianity and how purely popular and didactic are its ethical aims may be judged from the fact that a very large part of the whole book of Proverbs is here, and only two brief verses (relating to the publicity of our Lord's work) from the gospel of John. We realize the difficulties of the task which the committee had in charge, and are grateful that they have accomplished it so well. The result is a "Woman's Bible" worth having, and we hope the influence of women of all religious names may push this or some other compend of the greatest literary monument of the English tongue back into its rightful place in popular education. [Scott, Foresman & Co. Introduction price, 25 cents; mailing price, 30 cents.]

Sabbath and Sunday. The generation of ministers now in middle life will recognize the larger part of this volume as a compendium of the extended articles which the author, Rev. Dr. William De Loss Love, published some fifteen years ago in the *Bibliotheca Sacra*. The condensation is an improvement, but the chief value of the book is in the practical part, which covers the last seven chapters, and treats of the ad-

vantages of the Sabbath to the physical, mental and moral life. It is true that most of this material can be found elsewhere, but there is no danger that it will be too widely diffused or too deeply impressed on the mind. Such observations as those quoted from Emerson, Carlyle and Walter Scott are always timely.

We do not agree with the author in attaching great importance to the historical tracing of Sabbath observance from the creation of man through the entire Old Testament, and from the days of Christ and the apostles through the whole Christian era. If this be needful, so much the worse for this book, which presents a curious mixture of logical form with illogical dogmatism. To tell the present generation of scholars, who read cuneiform inscriptions dating back to about 4000 B. C., that "Noah observed septenary time near a thousand years before Babylon appears," is only to reveal the great gulf between Dr. Love's position and that of critical research. The same variance comes out in many other statements. One might wade through the patristic arguments of this book only to become entangled in a maze of disagreeing judgments. We believe it is safer and better to take the ground that the Sabbath is here, however it came to us; to show that it proves itself a blessing wherever it is faithfully observed; and to praise the wisdom of him who said the Sabbath was made for man. [F. H. Revell Co. \$1.25.]

TRAVEL.

When an Occidental with the sensitive imagination and literary skill of Mr. Lafcadio Hearn gives himself up to the poetic side of Oriental life, the book in which he attempts to take us with him is sure to be a fascinating one. In *Kokoro, Hints and Echoes of Japanese Inner Life*, we are brought very close to a mode of thinking and philosophy of life which is as nearly as possible unintelligible to us except as so interpreted. We are not in love with Buddhism as Mr. Hearn seems to be, nor do we think that he has estimated highly enough either the sympathy or the success of the missionaries whose work and knowledge he belittles, but the higher side of the older Japanese life and faith is charmingly and sympathetically set forth in these sketches and stories. There is much for us to learn in the study of Oriental ways and the contrast is not always in favor of our own habits and civilization, as the chapter on the contrast between the permanency of Occidental building and the studied impermanence of Japanese life, and other passages of the book, clearly show. [Houghton, Mifflin & Co. \$1.25.]

In *Greenland Ice Fields and Life in the North Atlantic* Prof. G. Frederick Wright gives us the results of his voyage on the *Miranda* in 1894 and adds much information derived from other sources. The need of such a book was greatly felt by his fellow-travelers, for heretofore books on Greenland have been devoted to the story of one voyage and the places visited therein, and to gain an idea of the whole country it was necessary to read several volumes. But we have here a condensed and accurate description of the coasts of Labrador and Greenland, with chapters on the history, plants, animals and, most important of all, the author's observations on the inland ice and geological conditions. The excellent illustrations, which are almost all from photographs taken by members of the Mi-

randa party or by Professor Chamberlin of the Peary relief expedition, are an important feature of the book. It deserves a high place both among books of travel and as a scientific work. [D. Appleton & Co. \$2.00.]

General Greely's *Handbook of Arctic Discoveries* does for all the Arctic regions what Professor Wright's does for Greenland. It forms a complete compendium of Arctic exploration. The arrangement is topical, not chronological, so all the work done in one quarter is presented at once. It is condensed yet sufficient and thoroughly interesting. We feel safe in saying that it supplies a want and in commending it in every way. [Roberts Brothers. \$1.00.]

Venezuela, by William E. Curtis, gives much interesting information about a country which has attracted considerable attention recently. The English literature about it is very limited and we welcome this readable book. It treats of all matters connected with the country and will be of considerable value to the tourist, settler or general reader. The historical sketch is quite complete, and the discussion of the boundary dispute and the publications of the documents relating thereto and the excellent map make it especially opportune. We are sorry to notice several careless misprints, especially in the occasional Spanish sentences and their translation. On page 87 the date 1708 should probably be 1807. This book, as well as that of Professor Wright's, is carefully indexed—an indispensable feature today. [Harper & Bros. \$1.25.]

CHILDREN'S BOOKS.

A reproduction of the life of Jesus in a fresh form, by combining history with fiction in a manner to attract young people, is attempted by William E. Sloane in his book called *The Wonderful*. The reverent spirit in which it is written is worthy of highest praise, but in other respects it falls below the *Story of Titus*, which appeared about a year ago and essayed a similar portraiture of our Lord's life. [F. H. Revell. \$1.25.]

Objective teaching is now recognized as one of the best ways in which to impart spiritual truths to little folks, and mothers, no less than Sunday school teachers, will welcome Rev. G. V. Reichel's book entitled *What Shall I Tell the Children?* An object illustrating some Scripture text and a simple story form the framework of each chapter. The book furnishes excellent material for Sunday afternoon talks in the home or for short sermons to the younger boys and girls. [Wilbur B. Ketcham. \$1.50.]

Wee Dorothy's True Valentine, by Laura Updegraff, belongs to the *Cosy Corner* Series, which includes short original stories or reprints of classical juvenile literature. This is a tender little sketch of an orphaned brother and sister, who, after the mother's death, are adopted into different families, but are finally reunited after some rather exciting experiences. For sensitive children the story is almost too pathetic in spots, but otherwise it is charming. [Joseph Knight Co. 50 cents.]—From the same publishers and at the same price comes *The Little Colonel*, by Annie F. Johnston. The scene is laid in Kentucky and the title is the cognomen of a crankish but winsome maiden of five, who is the means of reconciliation between her aristocratic old grandfather and her mother, who, against his

will, married a Northern man. The book is thoroughly sweet and wholesome and will delight older as well as younger readers.

In *Paul French's Way* Jennie M. Drinkwater tells a pleasant though somewhat commonplace story, which, in style and quality, reminds one of the *Pansy* books that are so popular with many young people. There is a slight tendency to preach in its pages, but not enough to be a serious blemish, and the book is a good one for Sunday school libraries. [A. I. Bradley & Co. \$1.25.]

Mary M. Mears, the author of *Emma Lou*, *Her Book*, shows good sense by half apologizing in the preface for publishing this diary of a girl of sixteen who lived her life "very crudely but very honestly." A book so full of false sentiment, rapid incidents and bad grammar can serve no useful purpose and has no excuse for being. [Henry Holt & Co. \$1.00.]

MISCELLANEOUS.

Three books belonging to Macmillan's *Miniature Series* have been awaiting notice. The series is issued in numbers in paper covers, beautifully printed on heavy paper. *The Aims of Literary Study*, by Prof. Hiram Corson of Cornell, is written by a teacher and has the needs and errors of current teaching much in view. It is wholesome in insisting on the dignity of letters, and condemning the treadmill processes by which they are often made irksome and hateful to the student. Literary education, he insists, is spiritual education. Both as to the substance and the method the book is full of suggestion and ought to be widely read.—Wholly different is F. Marion Crawford's *The Novel: What It Is*. To Mr. Crawford's confession of faith with respect to his practice of novel writing we are tempted to answer in Hamlet's words to Horatio, "I would not hear your enemy say so." We believe that novels—certainly some of Mr. Crawford's novels at least—are more than luxuries and pastimes, but at least the author of this essay lets himself down to the place of a caterer to idle people very entertainingly in this description of his own craft.—Numbers 11 and 12 contain *Amiel's Journal*, prefaced by a full and sympathetic introduction by Mrs. Humphry Ward. The lack of power to accomplish which struck Amiel's friends with dismay is reflected in this book and may be hurtful to some readers, but many others will be helped by its deep and acute thought and eager desire for wide knowledge. [Macmillan & Co. Paper, each 25 cents.]

Brother and Sister is a short life of Henriette Renan by her brother Ernest, and a selection from their correspondence from 1842 to 1845. Henriette was twelve years older than her brother and was always his guide and counselor. The period covered by the letters was the time of Renan's change from a student destined for the priesthood to a rationalistic scholar. Lady Mary Loyd has shown herself a careful and skillful translator. [Macmillan & Co. \$2.00.]

For Plain Women Only, by George Fleming. This title is a plain bid for popularity, but we doubt whether readers who let their curiosity lead them to buy the book will consider that they have a first-rate pennyworth. There are gleams of rather British fun, which even grows sprightly at times, and not a little good sense, which

everybody admits to be good, and which plain women and handsome alike are ready to follow—when it happens to be the fashion—but this modicum of good sense hardly deserved these two hundred pages of heavy paper and large print to recall them to the world, and the humor is, for the most part, very feeble. It would have been better, in our judgment, to have left the chapters to decent burial in the files of the *Pall Mall Gazette* whence they have been resurrected. [Merriam Co. \$1.25.]

The bound volume of *The Converted Catholic* is of great interest and value as the organ of those who have left the Roman Catholic Church and are urging the claims of a pure gospel upon their brethren who remain. [New York: James A. O'Connor. \$1.50.]

NOTES.

—Of 2,967 students of Johns Hopkins University since its foundation but 748 have obtained degrees.

—A friend of Princeton University, whose name is withheld, has offered to bear the expense of a new library building to cost between \$300,000 and \$500,000.

—Miss Eliza E. Seidmore writes in the *May Century* of the Alaska boundary question, showing that the acceptance of the British claims would cut us off from the scenic region of the coast, including the great Muir glacier.

—It is announced that all the money for the beacon in memory of Tennyson has been subscribed, and that it will be set up in its place on the Isle of Wight in the autumn. Of \$4,750 subscribed, \$1,250 came from the United States.

—Among the discoveries of Prof. Flinders Petrie on the site of Thebes is that of a granite statue and tablet containing a very valuable reference to wars with the people of Israel. This inscription, when verified, is likely to prove a noteworthy piece of external evidence and check date for Old Testament history.

—A design for a Stevenson memorial drinking fountain has been accepted in San Francisco from Willis Polk, a local architect, and Bruce Porter, an artist. It consists of a bronze ship upon a pedestal of California marble, with the inscription from Stevenson's Christmas Sermon, beginning, "To be honest, to be kind, to earn a little, to spend a little less."

—Cornell has just secured a valuable collection of books on South America, gathered by Herbert Huntington Smith, a former student of the university and well known for his scientific studies and collections in Brazil and elsewhere. It includes seven hundred books and eight hundred pamphlets, many of which are not elsewhere accessible in the United States.

—A library of the world's best literature in from twenty-five to thirty volumes is planned by J. A. Hill & Co. of New York under the editing of Charles Dudley Warner, assisted by Prof. Harry Thurston Peck and Hamilton W. Mabie. When it is all out we shall be interested to see what these highly competent gentlemen believe to be the world's best literature, but few of us, we imagine, will be ready to take their selection in exchange for our own libraries.

—The first volume of the official compilation of the messages and state papers of the presidents of the United States from 1789 to 1897 is almost ready for delivery from the public printer in Washington. It will include the papers of the period from Washington to Madison. The subsequent volumes will carry the work down to the close of the present administration. The country is much indebted to Representative Richardson of Ten-

nessee, for whom the compilation and editing of this work has been a labor of love.

—Mr. Paderewski takes leave of America after a very successful tour, with the very graceful gift of \$10,000 to be held by Mr. William Steinway, Col. H. L. Higginson and Dr. William Mason as trustees for the establishment of triennial prizes for composers of American birth. The manner of it is as graceful as the gift. "I only hope that it will prove to be useful and that your younger composers will not consider it as a gift, but as a debt," he writes, "this little encouragement coming from one who found in their land all the happiness to which an artist can aspire."

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
THE LIFE, PUBLIC SERVICES, ADDRESSES AND LETTERS OF ELIAS BOUDINOT, LL. D. Edited by J. J. Boudinot. 2 vols. pp. 419, 415. \$6.00.
FOUR-HANDED FOLK. By Olive Thorne Miller. pp. 201. \$1.25.
SPRING NOTES FROM TENNESSEE. By Bradford Torrey. pp. 223. \$1.25.
PIRATE GOLD. By F. J. Stimson. pp. 209. \$1.25.
TOM GROGAN. By F. Hopkinson Smith. pp. 247. \$1.50.
FROEBEL'S OCCUPATIONS. By Kate D. Wiggin and Nora A. Smith. pp. 313. \$1.00.
Copeland & Day. Boston.
UNDERTONES. By Madison Cawein. pp. 65. 75 cents.
A. I. Bradley & Co. Boston.
THE EARL'S GRANDDAUGHTER. By Brenda. pp. 416.
Littell & Co. Boston.
LITTELL'S LIVING AGE, NO. CCVIII. pp. 824. \$2.25.
Cassell Publishing Co. New York.
A VILLAGE DRAMA. By Vesta S. Simmons. pp. 199. 50 cents.
RUTH FARMER. By Agnes Marchbank. pp. 312. \$1.00.
Macmillan & Co. New York.
THE TEMPLE SHAKESPEARE: Titus Andronicus. pp. 127. *Romeo and Juliet.* pp. 159. Each 45 cents.
ADAM JOHNSTONE'S SON. By F. Marion Crawford. pp. 281. \$1.50.
Maynard, Merrill & Co. New York.
DIE DEUTSCHEN KLEINSTADTER. By August von Kotzebue. Edited by Rev. J. H. O. Matthews and W. H. Witherby. pp. 115. 40 cents.
LE CHIRURGIEN DE MARINE. By Emile Souvestre. Edited by Arthur H. Solial, A. B. pp. 73. 20 cents.
Hunt & Eaton. New York.
MORAL LAW AND CIVIL LAW. By Eli F. Ritter. pp. 212. 90 cents.
A LONE WOMAN IN AFRICA. By Agnes McAllister. pp. 295. \$1.00.
Jodd, Mead & Co. New York.
CLARA HOPGOOD. By Mark Rutherford. pp. 265. \$1.25.
Brentano's. New York.
DAILY TEACHINGS FOR THE CHRISTIAN YEAR. By Rev. G. H. S. Walpole, M.A., S.T.D. pp. 408. \$1.50.
Longmans, Green & Co. New York.
HISTORY OF ARCHITECTURE. By A. D. F. Hamlin. pp. 441. \$2.00.
Goodenough & Woglom Co. New York.
A SELECTED LIST OF APPROVED BOOKS FOR SUNDAY SCHOOL LIBRARY USE. By A. M. Tompkins.
Merriam Co. New York.
THE FEASTS OF AUTOLOGYS. By Elizabeth Robins Pennell. pp. 264. \$1.25.
E. B. Treat. New York.
THE LIFE OF JESUS THE CHRIST. By Henry Ward Beecher. Vol. I. pp. 289. \$2.50.
H. T. Coates & Co. New York.
RUTH ENIDCOTT'S WAY. By Lucy C. Lillie. pp. 286. \$1.25.
American S. S. Union. Philadelphia.
HYMNAL FOR PRIMARY CLASSES. pp. 246. 35 cents.
Lea Brothers & Co. Philadelphia.
HISTORY OF CONFESSION AND INDULGENCES IN THE LATIN CHURCH. By Henry C. Lea, LL.D. Vol. II. pp. 514. \$3.00.
Williams Publishing & Electric Co. Cleveland.
CLEVELAND CONGREGATIONALISTS. Edited by Rev. A. B. Cristy. pp. 299. 75 cents.

PAPER COVERS.

- Woodfall Co. New York.*
THE PEOPLE'S STANDARD HISTORY OF THE UNITED STATES. By Edward S. Ellis. Parts 1, 2, 3 and 4. Each 50 cents.
George Routledge & Sons. New York.
DR. JAMESON'S RAID. By Rev. James King. pp. 180. 50 cents.
Cassell Publishing Co. New York.
MR. WAYNE'S WIFE'S SISTER. By Marion Harland. pp. 314. 50 cents.
BROKEN LINKS. By Mrs. Alexander. pp. 327. 50 cents.
Houghton, Mifflin & Co. Boston.
PARADISE LOST, BOOKS I.-III. By John Milton. pp. 115. 15 cents.
AS YOU LIKE IT. By William Shakespeare. pp. 119. 15 cents.
 MAGAZINES.

April. *THE AMERICAN UNIVERSITY.*—THE FORT-NIGHTLY REVIEW.—THE NINETEENTH CENTURY.—FRANK LESLIE'S POPULAR MONTHLY.—THE NEW ENGLAND HISTORIC AND GENEALOGICAL REGISTER.—WESTERN RESERVE UNIVERSITY BULLETIN.
 May. *THE PENNY.*—*PALL MALL.*—*CASSELL FAMILY.*

Y. P. S. O. E.

PRAYER MEETING.

BY REV. ISAAC O. HARKIN.

Topic, May 10-16. Serving Christ in Our Homes. Rom. 12: 9-18.

Diligence, sympathy and self-denial are the means by which love is to show itself in our home life. Successful homes are not as common as they ought to be, but no home can be a failure in which the members of the family are diligent, sympathetic and self-denying for love's sake.

Our own family circle is one of the best places to show our love for Christ, because it is a place where there are great temptations to forget him. When we go to church it is a little as soldiers go to dress parade—heads up, uniform brushed and eyes straight forward. When we go to school or business there are rules to limit us and work or study to keep our minds occupied. But when we go home we are very apt to think that we can do as we please, and that is just the time of all others when we need to take care to do only as Christ pleases. Perhaps you have known men who put off politeness when they put on slippers, and began to scold when they slammed their own garden gate behind them. For them home comfort was a temptation to forgetfulness of love.

Bearing witness at home is bearing the best kind of witness, because there is nothing so attractive as a loving, Christlike home to homeless people or to people whose family life is unhappy. Perhaps there is room for improvement in our homes. If so we can only secure it by improving ourselves. We cannot drive the rest of the family into improvement even if we are older or wiser or better than they, but perhaps we can lead them. If you are lazy the home will suffer. It is a place for rest, but not for selfish rest. If you are not sympathetic the family will suffer. Home is the place for sympathy and kindness. If you put your own needs and wishes first the life which God meant should be one of mutual service will become one of jealousy and suspicion—a common scramble, too much like that of the pigs in their sty or the fowls in their yard. If you are gloomy and morose what will become of the home cheerfulness that counts so much for influence?

Love without hypocrisy, purity of heart and talk which abhors evil, sympathy, self-control, service, cheerfulness, worship, hospitality—see whether any home can be at its best without these; and where you feel a lack strive for Christ's honor to repair it. And remember that he is always ready to help you for the asking.

Parallel verses: Read 2 John and 3 John; Psalm 68: 6; 1 Peter 1: 22; 1 Cor. 13: 5-8; Heb. 13: 1, 2.

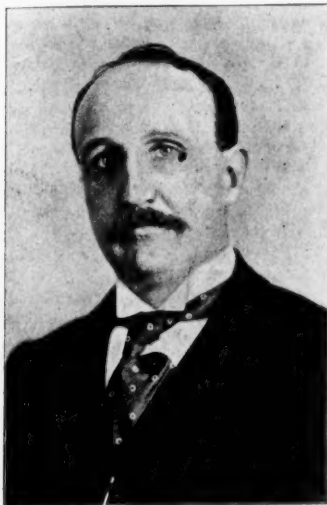
LIFE THROUGH DEATH.

Are there any dead churches down your way? A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up for missions and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, and who said to him before the service: "Yer gwine ter kill dis church ef yer goes on saying, 'Give, give!' No church can stan' it. Yer gwine ter kill it!" After the sermon the minister said to the people: "Before the service tonight Brother Jones tole me I was gwine ter kill dis yere church ef I kep' a asking yer ter give; but, my brethren, churches doesn't die dat way. Ef dere's anybody knows of a church dat's died 'cause it's been giving too much ter de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, fur Ise gwine ter visit it, an' I'll climb up on de walls of dat church, under de light of de moon, and cry, 'Blessed are de dead dat die in de Lord!'" If they died thus, bless the Lord!

HARTFORD'S NEW PROFESSOR.

We have already chronicled the induction into the chair of Christian apologetics at Hartford Seminary of Prof. Arthur L. Gillett, who for eight years has discharged the duties of this honorable post, first as instructor and then as associate professor. Professor Gillett graduated at Amherst in 1880, at Hartford Seminary in 1884 and until 1888 was a pastor in Wisconsin and Dakota. He has since studied at Berlin, Tübingen and other German universities.

Professor Gillett's inaugural address had for its theme Current Thought about Christianity. He holds that "all true defense or explanation of Christianity must include in its conception of Christianity the fatherhood of God, it must emphasize the personal historic



PROF. ARTHUR L. GILLETT.

Christ, it must recognize love and righteousness as the essential characteristics of likeness to God. These elements are all represented, though in very diverse ways, in modern explanations of Christianity, and no large and vital theology can come into being which does not recognize these principles in their vital relation to the inner spiritual life of mankind."

He believes that "there is manifest a growing confidence that no fact of science will shake the faith of the Christian, and also a decreasing willingness to let the essence of Christianity be made contingent on any theories of mechanics or physics, or to condition the religious life by any summarizing of the observed method of the operation of God in the material world. They have revealed also an increasing willingness to glorify Christ, somehow conceived, and to make him the center of religious history; together with an acceptance of the essential religiousness of man as an assured fact in the world. Still further, and to my mind very significant for the future, is the markedly growing desire to fix thought on the essentially religious, Christian, phenomena of the inner man—of the heart—and to express Christianity and to sustain its claims on the basis of these. Without ignoring the intellectual side of the religious life, to dwell on the ethico-emotional, rather than the scientific or metaphysical factors as normative for leading to the best apprehension of what the Christian life is. This turning from the without to the within, and from the head to the heart, is a sign hopeful for the future. So long as men are trying to express Christianity in terms of hydrogen, oxygen, and carbon, or are testing its vitality by precision of definition, or are busied solely in trying to bind it fast with a chain of historical evidence as to what once was, there is great danger of missing the thing itself. The air is full of surmise as to the reconstruction of theology which is to occur in the twentieth

century. We have no great historical warrant for supposing that there will come into being any large and vital theology except as the result of reflection on a deepened and intensified religious experience. From the time of Jesus till today the historical rule has been that the heart precedes the head in the reformulation of Christian truth."

THE PIQUA CONGREGATIONAL-CHRISTIAN CONFERENCE.

BY REV. E. D. CURTIS.

The meeting was called by a joint committee of the State Christian Conference and the Central Ohio Conference of Congregational Churches, and was held in the Christian Church of Piqua, April 14, 15. The joint committee consisted of Rev. T. M. McWhinney, D. D., Rev. S. S. Newhouse, the Piqua pastor, and Rev. C. J. Jones, D. D., for the Christians, and Rev. Washington Gladden, D. D., Rev. Alexander Milne and Rev. Byron R. Long, all of Columbus, for the Congregationalists. Besides a representation of the churches in Central and Southwestern Ohio, there were present Dr. D. M. Fiske of Toledo, Rev. J. B. Weston, D. D., of New York, Dr. D. A. Long of Antioch College and Rev. J. J. Summerbell, the editor of the *Herald of Gospel Liberty*. Drs. J. H. Crum and E. D. Curtis of Indiana were also present, as was Rev. C. J. Jones of the Christian Temple, Marion, Ind.

The program, which was carried out almost without a break, included addresses of greeting and a sermon Tuesday evening by Dr. Gladden. The morning session Wednesday was given up to papers and discussions on the mutual relations of the two denominations. Wednesday afternoon the theme was The Essentials of Christianity, and the communion sermon by Dr. Fiske on the Rise of Christian Liberty. The evening was given to the larger theme of Christian and Social Unity.

The leading contention of Dr. Gladden's elaborate and meaty sermon-lecture was that the disorders of society were brought about by the extreme centrifugal and separating tendencies which were due to very rapid growth, and that the return movement toward social unity should be secured by Christianity; but that the Christian churches themselves had fallen under the law of separation and division the same as other elements of society. The first thing, therefore, was for Christianity to manifest its own unity.

Great care had been taken in the evenly balanced program and the judicious arrangement of names and themes to provide against possible dangers of collision or the development of a sectarian spirit. Ten years ago a joint meeting of Free Baptists and Christians in New York State led apparently to an exaltation of the points of divergence. This meeting, on the contrary, was dominated not so much by the mere tendency to fraternity and the irenical spirit, as by the specific force of the spirit of prophetic Christian unity. It was a significant experiment carried out to a most happy issue. One of the speakers emphasized the common sentiment of the meeting that his subject, How Can We Help Each Other, did not mean "How can we help ourselves to each other," and Dr. J. J. Summerbell's speech, which more than any other set forth the difficulties of organic union, arising from differences of names, traditions, officialism, publishing societies and benevolent corporations, was mildly put in the form of a dream, and the ragged edges were softened by the light of Christian sentiment. One Christian brother even intimated that the generic name by which his denomination was known might not be necessarily put to the front, unless, perchance, there were pagan churches in the locality.

The committee on resolutions formulated no "declaration," but recognizing the validity and spirit of the Syracuse and Haverhill deliverances, made several suggestions as to

recognition by the churches of the two bodies of their essential similarity in fraternal exchanges, mutual helpfulness, comity and the holding on a larger scale of representative meetings. It was suggested that where conferences covering the same territory hold two meetings yearly, one of these should be given up to joint conventions.

The very rich and helpful program closed Wednesday evening with addresses by Dr. Weston and Rev. W. J. Turner of Mount Vernon on Unity, the Product of Life, and The Condition of Growth, a backward look on The Gains of Unity in the Nineteenth Century, by Rev. A. Dunlap of the Christian connection, and a closing and most inspiring address on The Gains of Unity in the Twentieth Century, by Rev. Sidney Strong of the Walnut Hills Church, Cincinnati.

Dr. Washington Gladden remarked to the writer at the Syracuse council that mutual conventions would be a means of growth for the spirit of Christian unity, and in a large measure the unique and prophetic spirit of the Piqua meeting is due, both in its inception and leadership, to the well-known author of *The Christian League of Connecticut*. The southwestern part of Ohio was not largely settled from New England, and while, as at Columbus, there are several points where Congregational life and strength has been carefully developed, it yet may be said that it is not a stronghold of Congregationalism. The Christian connection known sometimes by the plural appellation of the "New Lights" is here centered in considerable power. A membership in Ohio and adjoining regions of Indiana is claimed of some 60,000 or more. The region is rich in agricultural resources and abounds with numerous cities and villages. Antioch College at Yellow Springs, in the days of Horace Mann and since, has conserved valuable educational interests; and the Dayton paper, the well-known *Herald of Gospel Liberty*, has had circulation and influence in the region. The Piqua meeting, in which the Columbus Congregational pastors and other representative Congregational men united their hearts and voices with the leading spirits of the Christian body, was a most notable one, and one of the leading participants, the enthusiastic Dr. Fiske of Toledo, was moved to mention it as a "great historic meeting." The presence of Prof. A. M. Hall of the Butler College Divinity School of Indianapolis gave an additional suggestion toward a growing unity, and his address was suggestive of a larger coming fruitfulness.

THE BENEVOLENT SOCIETIES AND HARD TIMES.

Experience shows that in every twenty years, or oftener, the country passes through a financial depression. Then business shrinks in volume and profit and every benevolent agency finds that its friends withhold funds, debts are incurred and the work crippled or destroyed. The last three years have been such a time of trial to our home and foreign missionary societies. Beginnings made with considerable expense have to be abandoned; great hardship is entailed upon the workers and promising work must be refused, or, if begun, left as a failure.

Now, with an invested fund or accumulated capital, such as business corporations can rely on for such emergencies, this loss and disaster could be largely avoided. It would seem a dictate of common prudence and good business sagacity to reserve a portion of any large legacies, such as come only at long intervals, for just such times of stringency, when the usual resources are largely curtailed.

Enthusiasm at great annual meetings, or grand uprisings of the constituency under distress will not, in the long run, tide over a protracted season of hard times. Would not our Home Missionary Society do well to heed the lesson of the hour?

C. M. P.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 4, 10 A. M. Farewell address, Rev. Nehemiah Boynton, 11, D.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BROOKFIELD CONFERENCE, seventy-fifth annual meeting, East Church, Ware, May 3, 6.

NORFOLK CONFERENCE, Rockland, May 5.

ANDOVER AND WORTHEN BRANCH, W. B. M., Wadsworth, May 7, 10 A. M.

SPRING STATE MEETINGS.

| | | |
|--------------------|----------------|---------------------|
| Oklahoma, | Kingfisher, | Thursday, April 30. |
| Missouri, | Lamar, | Tuesday, May 5. |
| Kansas, | Lawrence, | Thursday, May 7. |
| Ohio, | Marietta, | Tuesday, May 12. |
| Indiana, | Michigan City, | Tuesday, May 12. |
| Illinois, | Aurora, | Monday, May 18. |
| Iowa, | Davenport, | Tuesday, May 18. |
| Massachusetts, | Fall River, | Tuesday, May 19. |
| Michigan, | Greenville, | Tuesday, May 19. |
| New York, | Canandaigua, | Tuesday, May 19. |
| South Dakota, | Pierre, | Tuesday, May 22. |
| Pennsylvania, | Hidaway, | Tuesday, May 26. |
| Rhode Island, | Westerly, | Tuesday, May 26. |
| Vermont, | Bradford, | Tuesday, June 3. |
| Connecticut Asso., | Hartford, | Tuesday, June 16. |

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Anna C. Tidgwell, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer, 19 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

GONG SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. J. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pupil supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The annual rally of the Cleveland Club is a good thing for the organization itself, for the city churches and for the denomination.

A few belated reports of Easter on the Pacific coast give pleasing suggestions of the extensive floral displays made possible in that land of sun and flowers.

Ohio conferences find one common theme for their approaching meetings, since this year marks the close of the first century of Congregationalism in the State.

In the midst of their rejoicing over a valuable acquisition, Boston Congregationalists are already saddened by the announcement

of the proposed removal of a much beloved leader.

The impression of that well-known evangelist as recently expressed in a Southern State is common but erroneous. There are entire churches in Florida with native born membership. Congregationalism has a great work to do among people who see the inconsistency of maintaining two distinct sectional organizations divided only on sectional lines.

THE ASSOCIATION OF NEW JERSEY.

After an interval of fifteen years this body met with the First Church, Newark, which, with the exception of the one ante-revolutionary church at Chester, is the patriarch of the New Jersey family, albeit a patriarch only forty-five years old. The business transacted consisted chiefly of a carefully drawn, vigorous memorial to the congressmen representing the States of New Jersey, Pennsylvania, Maryland and Virginia—the territory which this association overlaps—to bestir themselves to secure protection and indemnities for our missionaries in Turkey; the granting to the committee on Christian unity of discretionary power to invite the "Christian" denomination in this State to join in the meetings of the association; and the reception of two new churches to membership, the Kensington of Philadelphia and the Swedish of Montclair.

The secretary's report revealed healthful gain in membership of the churches, but a decrease in their benevolence, partly due to an increase of home expenditures during the year, notwithstanding the financial stringency. The narratives of the state of religion showed a generally encouraging and progressive state of things.

The meeting was rich in spiritual uplift and practical suggestion, the retiring moderator, Rev. C. L. Goodrich, sounding a high spiritual note in his opening address on Vision and Life. Dr. C. A. Briggs gave, in his thorough and luminous way, an exposition of The Biblical Doctrine of Redemption, showing that while salvation from penalty is the beginning of true ideas regarding redemption, yet salvation from the guilt of sin and from the power of sin are quite as essential; and that salvation from sin itself, while certainly the core of redemption, is far from the whole of it, the Bible being replete with the idea of salvation from evil also, and that not only of a few but of the race, and not only of the race but of the physical earth itself and even of the universe. The sermon by Dr. A. J. Lyman from Col. 3: 11 (the last clause) was an original and inspiring study of what he termed the "genius of the incarnation," especially as seen in Christian doctrine, preaching and organizations. The incarnation, he held, had, according to Paul, a reduplicating nature repeating itself as conditions permitted in the lives of Christians, and also in all the features of real Christianity so that the truly Catholic creeds are, in a way, incarnations of the Christ. He declared he saw no harm in being half a high churchman if the other half was broad! The preaching of the gospel at its best is the Christ speaking again, and the concrete forms in which true Christian life shows itself are new embodiments of the Master.

The practical side of the work of the churches was represented in three parts, by Rev. J. L. Scudder in a carefully prepared, cogent and earnest plea for direct legislation—the referendum system—as the solution of the difficult moral problem in New Jersey, an address that was favorably received, by Rev. T. L. Gulick of Hawaii in an appeal in behalf of the non-Christian world and by Dr. A. H. Bradford in an address on Japan which overflowed with facts and pertinent conclusions. Not less contact with Western Christianity, he declared, is needed by this aggressive, ambitious people, so ancient in its national life, so young in its knowledge of Western civilization and so eager and restless in its think-

ing, but more contact with that Christianity in its maturest and intellectually strongest forms. Not the new graduate of the theological seminary is needed in Japan now, but the ripest teacher.

One session was devoted to the Sunday school, progressive work in which was admirably treated of on the practical side by Mr. E. F. Meyers of Montclair and on the theoretical by Dr. W. C. Bitting of New York. The latter drew a striking parallel between the firm hold which the Church of Rome has upon its adherents and the half-hearted allegiance of many Protestants and claimed that the difference was due to the wise methods so diligently used in the former body during the impressive period of childhood. The closing session was taken up with the discussion of the religious responsibilities of English-speaking peoples, Dr. F. W. Baldwin dwelling on the world-wide influence and the superior type of Christianity of England and America as laying upon them special duties to the world in the way of Christian civilization, Dr. C. H. Richards making a plea for a forward movement by these peoples in the direction of general international arbitration and Dr. S. M. Newman pointing out that the very complexity of origin and nature of the Anglo-Saxon race, which added so much to its possibilities, laid upon it also special religious obligations.

W. F. C.

THE NEW MEXICO ASSOCIATION.

The Congregational work of this Territory comprises six churches, two of which are Mexican, and seven schools, five being Mexican. The distances are great and the rate of travel high, so that a full representation is never expected. Two of the churches and one school were not represented at the annual meeting at Albuquerque, April 15, 16. There were four pastors, three delegates and eleven teachers present. One of the churches not represented is pastorless and the other is 175 miles distant, ninety miles of which must be made by stage. It may be doubted if to any body of workers the annual gathering means more than to these isolated missionaries and teachers, and a unanimous decision was reached to hold semi-annual sessions hereafter.

Reports from the churches and schools were for the most part encouraging. In some schools the attendance has been larger than in former years and in others less, but where the numbers have been smaller the loss has been more than compensated for by greater regularity. The presence of President and Mrs. Slocum of Colorado College, with their thoughtful and encouraging words, was an inspiration. The topics of one session were: Our Christian Academy, Its Function and Needs, by Prof. Elmore Chase; The Relation of Denominational to State Schools, by Prof. Hiram Hadley, president of the territorial university; and The Place of the Pastor in the Training of the Children, by Rev. F. H. Allen. A spirited discussion followed, bearing chiefly upon our local educational institutions, the unanimous opinion being that our denominational work in the line of education in this region is inadequate to the grand opportunity.

An eloquent associational sermon was preached by Rev. P. A. Simpkin. The Spanish educational work occupied the entire forenoon of the second day. Mrs. L. A. Collings, now in her fifteenth year of service as teacher among the Mexicans, read a paper on The Record and Results of Our Spanish Educational Work, which was deemed of so much value for the historical matter it contained that Mrs. Collings was asked to prepare the history of the churches for the next annual meeting. The writer wishes to commend the plan unfolded by Rev. G. E. Birlew, in a paper on The Need of Christian Education Among the Mexicans, for an industrial school and farm. No form of work for these apathetic people promises as good results as this. The

Essential Elements in Spanish Work was thoughtfully discussed by Miss Ida L. Frost, who speaks from many years' experience. What might be called a missionary afternoon included the annual meeting of the Ladies' Territorial Union, with a suggestive and helpful address by Mrs. Slocum, papers on The Missionary Spirit by Supt. E. H. Ashmun and on Missions and Christian Endeavor by F. A. Matthes, president of the Territorial C. E. Union.

The closing address by President Slocum set forth the elements essential to successful work in this new West. It was forcible, practical and left a deep impression. E. H. A.

THEOLOGICAL SEMINARIES.

Bangor.

The program of Commencement week will include Professor Gilmore's inaugural and an alumni meeting, with discussions on: The Theological Changes Which Make Wider and Deeper Church Work Imperative, and The Retarding Influence of a Corrupt Municipal Life on the Work of the Church. At the alumni dinner on Wednesday memorials on the late Professor Talcott will be offered.—The seventh Bond lecture last week was on the Evils of Socialism. The eighth and last occurred on Fast Day evening, and was appropriate to the day, the subject being the Work of Pastor, Preacher and Prophet in the Social Regeneration of Society. At the conclusion Professor Sewall made interesting remarks, commending the value of Dr. Smythe's course of lectures.

Andover.

Professor Moore preached in the Seminary Church last Sunday.—Professor Smyth's class in church history has finished its work.—Professor Moore will preach the baccalaureate sermon.—Rev. Henry Blodgett, D. D., is giving the Hyde lectures on Christian Missions in China.

Hartford.

In continuation of his chapel talks on the Teachings of Jesus Regarding the Kingdom, Professor Paton spoke last week of the Relation of Christ's Death to the Kingdom, and of Repentance and Relief in Christ as the Conditions of Entrance.—At the general exercises last Wednesday afternoon a students' conference considered the Work of the Minister as Pastor, Preacher and Social Leader.—The attendance at Dr. Walker's Carew lectures on the Religious Life of New England has been large.—The April number of the *Seminary Record* contains the able inaugural address of Prof. A. L. Gillett on Current Thought About Christianity, and an earnest and scholarly paper on Church Unity by Rev. S. J. Andrews, D. D., author of the well-known Life of Christ. The number also contains the usual book reviews, a report of the meeting of the Inter-Seminary Missionary Alliance and a description of the museum, in which is exhibited the collection of articles from missionary lands belonging to the American Board, together with a large number of curiosities owned by the seminary.

Yale.

The anniversary address to the Senior Class will be given Sunday evening, May 17, in Center Church by Rev. A. H. Bradford, D. D., of Montclair, N. J.—Among the lectures of last week were two on The Fall and Rise of the Scandinavian Peasantry by Professor Sumner.—The Missionary Society was addressed by Rev. N. W. Whittlesey on The Churches and Their Disabled Veterans.—The Leonard Bacon Club discussed the question, Resolved, That the present naval efficiency of the United States should be made equal to that of the first-class powers of Europe.—The Dwight Graduate Fellowship has been awarded to Mr. A. G. Beach, a graduate of Marietta College. Mr. Beach will continue his studies in Germany.—Messrs. H. F. Hall and H. S. Scarborough are regularly supplying the Methodist Episcopal churches at Wallingford and Beacon Falls.—The Graduate Class held a reception on Wednesday evening of last week, at which addresses were made by Messrs. Toomay, Tsunashima and Osborne of the class, and music was rendered by Professor and Mrs. Blackman.—Mr. Leander Coolidge of the Middle Class has been engaged for home missionary work in Nebraska. Mr. George L. Briggs will work in connection with the New Haven City Mission.

Oberlin.

These students have been approbated to preach for a year: Messrs. Loehlin, Mair, Nichols, Travis, Weage, Heathcote, Kubricht, Frecka and Goodhart.—At Commencement examinations will be held May 5 and 6. On the 7th the graduation exercises will be held in the afternoon, with an address by Dr.

A. J. F. Behrends, and later the alumni meeting, with supper, and in the evening an address to the alumni by Dr. C. W. Hiatt.

CONFERENCES AND ASSOCIATIONS.

MASS.—Pilgrim Conference held its annual meeting at Duxbury, April 21. The topics were: Why So Few Men Attend Church: The Answer of the Pews, the Answer of the Pulpit, the Remedy; and Christian Enthusiasm, Its Source, Its Use, Its Abuse. An address on The Sabbath, by Rev. Dr. Kneeland of the Sabbath League, aroused much Christian enthusiasm.

The Hampden County Conference, April 22, in Chester, included a strong debate on Church Unity and on The Influence of the Church on the Community Life. Resolutions favoring greater unity among evangelical churches were passed. The sermon was by Rev. J. H. Lockwood. The topic, The Church and Kingdom, was well discussed.

N. Y.—At the meeting of the New York and Brooklyn Association, April 21, the committee on union with the Manhattan Conference brought in the following report, which was unanimously adopted by a rising vote, the Doxology being sung after the vote was taken:

The committee appointed on the third day of June, 1895, to confer with a similar committee of the Manhattan Conference, if appointed, for the purpose of securing a union of the two bodies in one conference, submit the following report:

Such a committee of conference was appointed by the Manhattan Conference, the two committees met together and have agreed to recommend a union of the two bodies on the following basis:

1. The adoption of the constitution and standing rules of the Manhattan Conference.

2. The name of said united body to be the Manhattan-Brooklyn Conference.

Your committee recommend the ratification of this agreement by the adoption of the following resolutions. Similar resolutions will be recommended by the committee of the Manhattan Conference for adoption by that conference at its next meeting.

Whereas, The result of the conference of the joint committees of the New York and Brooklyn Association and the Manhattan Conference has been an agreement on their part to recommend a union of the two bodies under the constitution and standing rules of the Manhattan Conference and with the name of the Manhattan-Brooklyn Conference of Congregational Churches. Therefore

Resolved, That the New York and Brooklyn Association cordially adopts said recommendation and designates the audience room of the Congregational church in which the Manhattan Conference holds its next regular meeting as the place, and 8 o'clock of May 14, 1896, as the time when this union, under the constitution and rules of the Manhattan Conference, shall be formally effected, by simple response to a roll-call of all the churches now constituting the Manhattan Conference and Brooklyn Association.

Resolved, That the name of the conference shall be the Manhattan-Brooklyn Conference of Congregational Churches.

Resolved, That when we adjourn we adjourn subject to the call of the scribe, and that as soon as he can ascertain from the officers of the Manhattan Conference the place of the meeting for the perfection of this union he notify the ministers and delegates present at this meeting, and all the churches not here represented.

Resolved, That the scribe call together the ministerial members of this association in October, 1896, for the purpose of considering what measures, if any, shall be taken for the organization of a purely ministerial association and that he and hereby is authorized to grant in the interim letters of dismission to any ministerial members who may apply for them.

A similar report will be made to the Manhattan Conference May 14, when there is no doubt that the union will be consummated.

O.—Central North Conference met, April 21, 22, in Mansfield. Topics were: Gaining and Training Church Members, The Ministry of the Spirit, Observation of Passion Week, The Child and the Church, The Present Call to Disciples and How to Keep the Old Gospel New. There was a sermon, woman's missionary hour and a report of the state of religion. The missionary societies were represented by Secretaries Herlick and Fraser. A good majority of the 24 churches sent delegates.

Cleveland Conference held the most largely attended city meeting for several years, April 14, 15, with Olivet Church, the youngest and smallest in the conference. Prof. E. I. Bosworth gave the opening address, and three-minute reports from the churches constituted one of the most interesting features. Eleven students of Oberlin Seminary were approbated to preach, and the examination occupied nearly all of one session. Rev. R. G. Hutchins, D. D., gave an inspiring address on The Joys of Ministration. The communion service was followed by three addresses of unusual power upon The Passion and Pentecost.

Medina Conference met with the church in Lafayette, April 22, 23. The subjects were: The Y. P. S. C. E. Fifteen Years After, The Progress of Religious Thought, The First Century of Congregationalism in Ohio, The Second Century, The Present Attitude of Scientific Thought Toward Religion, For-

eign Missions, and The Office and Duties of the Pastor.

NEB.—The Republican Valley Association held its last meeting at Indianola, April 14, 15. The sermon was by Rev. D. R. James. In a symposium on The Work of the Holy Spirit, His Office as a Revealer of Truth, and His Presence in the Hearts of Men were considered. Other topics were: The Year of Jubilee, Hindrances in Church Work and Their Remedy, Sunday School Work, Home Missions and Pastoral Visitation. The woman's hour was one of deep interest. Reports from the churches as a whole were encouraging.

ORE.—The Mid-Columbia Association met at Weston, March 31-April 2. Supt. A. J. Bailey preached the sermon. The general theme was The Holy Spirit; subdivisions: As an Equipment for Service, As Comforter and Guide, As the Revealer of Christ; and the papers were followed by a conference on How He May Be Obtained. Dr. J. K. McLean, president of Pacific Seminary, spoke ably on The Mission of Congregationalism to the Community and the State, and also presented the claims of the seminary. The attendance was large and the presence of the Holy Spirit evident. Reports from the churches were highly encouraging. The societies for home and foreign missionary work were well represented.

CAL.—The Bay Conference by a vote of 49 to 32 has suspended Rev. Dr. C. O. Brown of the First Church, San Francisco, until he can clear himself from charges of ungentlemanly and unministerial conduct.

CLUBS.

MASS.—The Worcester Club observed Patriots' Day, April 20, with ladies' night, and the attendance was fully 300. Pres. S. B. L. Penrose of Whitman College gave the address, describing the work of Marcus Whitman and the college founded in his honor.

At the last meeting of the North Bristol Club Rev. R. G. Woodbridge read an interesting paper on Sociability in the Church. The club is growing in numbers.

R. I.—The Providence Club held its April meeting for members only, with about 150 in attendance. The much agitated question as to a limitation of the membership to 300 was disposed of unfavorably.

O.—The Cleveland Club for three years has held an annual rally as the closing meeting of the season with one of the churches. Admission is by tickets distributed free among the churches of the city, there is no supper as at the other meetings, and a strong, popular program is presented. This year the meeting was with the First Church, and Rev. C. E. Dickinson, D. D., of the First Church, Marietta, gave a fine address on One Hundred Years of Congregationalism in Ohio, and Rev. C. H. Taintor of Chicago presented, to the very great satisfaction of all, his lecture on early Congregational history, entitled From Scrooby Manor House to Plymouth Rock. Dr. Dickinson illustrated his address with several Marietta views, and Secretary Taintor showed the remarkably fine collection of views which he has carefully gathered.

ILL.—The Chicago Club at its last meeting celebrated ladies' night and heard addresses on the city missions. The speakers were Drs. F. A. Noble, E. F. Williams and Professor Mackenzie.

NEW ENGLAND.

Boston.

A largely attended reception given by Mr. R. H. Stearns at the Vendome Hotel on the evening of April 22 gave an opportunity to about 300 prominent clergymen and business men to meet Dr. W. H. Davis, the new pastor of the Eliot Church, Newton. Mr. Stearns and Mayor Cobb of Newton assisted the pastor in receiving. The suburban churches, especially in the Newtons, were well represented, and Dr. Davis was thus enabled to form many new acquaintances under happy auspices. Beautiful floral decorations were abundant in the reception-room and attractive musical selections were rendered.

Union. After a pastorate of eight years of energetic service, Dr. Nehemiah Boynton resigned last Sunday to accept a call to the First Church, Detroit, Mich. The resignation takes effect on the eighth anniversary of the beginning of the pastorate. Dr. Boynton's letter to his people was full of pleasant memories of the former relations of pastor and church and of the present complete harmony between them. In many lines of Congregationalism and other interests Dr. Boynton's removal will be deeply felt.

Massachusetts.

BROCKTON.—A new organization, the Waldo Congregational Church, was completed April 15, the

ongrowth of a movement inaugurated about three years ago by the Porter Church. It has been under the special leadership of Rev. R. L. Rae, the assistant pastor. The enterprise from the start has met with great success, and has been largely helped by the gift of a neat and tasteful chapel, which, with the lot on which it stands, was generously presented by one of the leading manufacturers of Brockton and his wife. Besides regular preaching services and a Sunday school there have been organized a ladies' association and a Christian Endeavor Society, both proving active and efficient auxiliaries of the work. The congregation averages 200 weekly, the Sunday school numbers 225 members, the young people's society over 40 and the church is a harmonious and enthusiastic body of Christian workers. The membership numbers 51, 32 of whom are from the Porter Church. The sermon was preached by Rev. F. A. Warfield, and the prayer of recognition was by Rev. C. A. Hilton. The church has extended a call to Rev. Mr. Rae; he has accepted and will soon be installed.

FALMOUTH.—*First.* The 100th anniversary of the Paul Revere bell was celebrated April 19, 20. The bell was purchased of Paul Revere in 1796 and hangs in the belfry of the meeting house. The program for the exercises included special elaborate music, two sermons on appropriate themes, and patriotic accounts and poems relative to Paul Revere. The centennial address was by Dr. W. E. Barton of Boston. Katharine Lee Bates wrote a poem for the occasion. Rev. C. H. Washburn is pastor.

WELLESLEY.—Rev. L. W. Hicks, who recently resigned, took that action to the surprise of his congregation. He proposes to remove to Hartford, Ct., and does not plan to resume pastoral work at once.

GEORGETOWN.—*First.* The church is thankful for the improvement in health of the pastor, Rev. H. R. McCartney. *Memorial.* This edifice, the gift of George Peabody, has recently been marked by a fitting tablet beside the front doors.

NEWBURYPORT.—*Prospect Street.* During the year 11 families have been added to the parish, the morning congregations have increased in attendance more than one-third, the attendance at Sunday school has increased in like proportion, the C. E. Society has doubled its active membership, 18 persons have been admitted to membership and five more will be added in May. *Belleville.* The teachers and officers of the Sunday school invited the officers and teachers of all other schools in the city to a social conference recently. The discussion of various departments of Sunday school work, a comparison of methods and exchange of ideas occupied the time. This profitable evening, it is hoped, inaugurated a new way of co-operation. A mural tablet in memory of the first pastor of this church will soon be erected by generous bequest of his granddaughter, Miss Anna E. Rousseau, recently deceased.

MARLBORO.—*Union* held services appropriate to Patriots' Day last week Sunday. The G. A. R., Co. F. of the Sixth Regiment, the Sons of Veterans and the Ladies' Relief Corps, invited to the service, filled the house.

WHITINSVILLE.—The church celebrated the 25th anniversary of its pastor, Rev. J. R. Thurston, April 20. At the reception nearly 700 persons brought congratulations. A gift of the parishioners was offered in the form of a check for \$2,025. From a committee of the Massachusetts House of Representatives a letter was read and from that body, of which Mr. Thurston is a member, he received a handsome crystal mantle clock. A banquet followed the reception.

WORCESTER.—*Central.* Rev. E. M. Chapman has sailed for Europe for a two months' trip. The funeral of Rev. A. C. Childs, who for several years has been retired, occurred last week. Mr. Childs graduated from Yale, has held several pastorates in the West and in Vermont, and is well known in ministerial gatherings in the city. *Summer Street* closed its industrial school last week. The school is supported by the Washburn fund. Over 200 scholars were enrolled. The garments made are given away. *Armenian.* Rev. C. G. Kemalyan has resigned his pastorate. The church is largely supported by the City Missionary Society.

GRAFTON.—*Union.* Encouraging reports come from this church as to its growth and prosperity. It was originally the Saundersville Church, organized in 1860, but, having no home of its own, worshipped in halls till last year when it decided to build. It has now a well-equipped building, with only a small debt. All have worked nobly in paying for the edifice, a society of ladies called the Earnest Workers, at a fair netting nearly \$600 for the edifice. The new building is in a central location to accommodate the people of the villages of Fish-

erville, Farnumville and Saundersville. The congregations have lately increased 100 per cent., the attendance of the Sunday school 50 per cent. and the other organizations connected with the church in like manner. A Boys' Brigade has been formed and a Men's League was started about a year ago. Hardly a church in the vicinity has made greater advancement than this during the past year. The present membership is 108. Rev. David Howie is pastor.

SPRINGFIELD.—*First.* The annual collection for the benefit of the American Board, taken April 19, amounted to \$925. *North.* A fine crayon portrait of Rev. R. G. Green, a former pastor, has been presented by the artist, Mrs. H. A. Robinson, and is placed in the chapel. Deacon S. K. Foster celebrated his 80th birthday April 25. The Men's Club, which has flourished through the winter, closed its series of meetings April 21 with a banquet, to which the lady friends of the members were invited. Weekly meetings have been held, the discussions being on current political and other questions. Joint debates have also been held with clubs from other churches. *St. John's.* This is the only colored Congregational church in the city. The entire indebtedness has now been wiped out, the last amount, \$330, having been raised by the other Congregational churches of the city. Rev. J. W. Tolliver is pastor. Ten persons have been received to membership since the beginning of the year. *Faith.* A new organ has been placed in the church and was dedicated last week. *Park.* Resolutions were passed last week on the death of Deacon S. M. Coe.

Maine.

GORHAM.—*First.* The annual report of this church, Rev. G. W. Reynolds, pastor, shows prosperity. There is a fund of \$21,333, the income of which meets the expense of the salary. Other expenses are to be raised by the envelope system. A chapel costing \$10,000 is projected and funds are being collected for the purpose, and a committee of 15 will take charge of the building business.

TURNER.—Evangelists Folger and Gibson, who have been holding successful meetings, closed their service with a tender and impressive union service. Some persons have expressed a desire to begin a Christian life and Christians have been revived and strengthened.

EASTPORT.—Rev. C. S. Holton was recently the recipient of a beautiful silver water set, consisting of four pieces and given by the teachers of the Eastport schools in appreciation of his service as superintendent of schools for two years.

KENNEBUNKPORT.—The young people have raised \$100 for parsonage repairs, and they propose a parsonage improvement society to care for the welfare of their pastor, Rev. H. A. Merrill.

THOMASTON.—The pastor, Rev. C. D. Boothby, is absent for recuperation from an illness of some weeks past. He has been granted an extra vacation of a month with salary continued.

The work of the coast missionary, Capt. H. J. Allen, is valuable and interesting. Rev. Francis Southworth of Bethel Church, Portland, takes much interest in it and assists as much as he can. He has a little sloop and with his wife coasts about, holding meetings and organizing Sunday schools, and especially distributing religious literature, also clothing where needed. There are four church organizations, but no pastor in his circuit, and meetings are held in schoolhouses chiefly. There is much spiritual interest at several points, and many are helped who have few or no religious privileges but for this self-denying work.

New Hampshire.

WESTMORELAND.—Misses Milton and Abell, the trained district workers of the N. H. Missionary Society, have lately concluded a series of house to house visitations and neighborhood meetings, which were greatly blessed to the quickening of Christians and the awakening of a general interest. A number of conversions occurred, including several heads of families and persons in middle life. With such additions as are expected the church will be encouraged and strengthened. The workers by their consecration and methods gained a strong hold on the affections of the people, and fully justified the wisdom of putting them into the field.

ROCHESTER.—For the benefit of the Y. M. C. A. a canvass has lately been made for subscriptions under the auspices of the State executive committee, resulting in pledges of \$1,300, with the prospect that that sum will be increased by membership fees to \$1,900 or more. This will insure a general secretary and additional privileges.

HILL.—Following an increasing spirit of harmony and good fellowship in the church, a quiet religious interest has been awakened, and six persons have already made known their purpose to lead a Chris-

tian life. A Junior Endeavor Society has been organized with encouraging prospects.

WASHINGTON.—Much interest has been manifested among the people during the past few months, as shown by the increased attendance at all the regular meetings. It is expected several will soon unite with the church, much to its encouragement and strength.

NASHUA.—*Pilgrim.* The church and community have met with a great loss in the death of Hon. Edward O. Blunt after a three days' illness. He was an estimable man, had held honorable offices and wielded a commanding influence.

LYNDEBORO.—The church, in voting at the annual meeting to call for less aid from the Home Missionary Society, has taken an advanced step toward self-support, which it is hoped will be assumed at no distant day.

CORNISH.—Universal regret is felt at the removal of Rev. J. T. Jackson, for 22 years the pastor. He held a warm place in the affections of his people, and wielded a wide influence throughout the town.

FARMINGTON.—A series of special evangelistic services, continuing four weeks under the lead of J. B. Jordan, resulted in great quickening to the church and a good number of conversions.

KEENE.—*First.* The pastor is giving a series of Sunday evening discourses on Some Lessons of the Resurrection Life of Jesus. Personality Not Arrested by Death was recently given.

SOMERSWORTH.—Hon. D. G. Rollins of New York has given the church a parsonage costing \$10,000.

Vermont.

ORWELL.—The Ladies' Aid Society has contributed in 25 years \$4,000 for benevolent purposes. Their quarter-centennial anniversary was recently celebrated by a social gathering.

Rhode Island.

PROVIDENCE.—*Union.* A beautiful pamphlet is the souvenir of the 25th anniversary of this strong church. Fine half-tone pictures of Dr. Nutting and wife, of all previous pastors, of present deacons and trustees and of other department leaders illustrate its pages, together with several views of the building, outside and interior. *Pilgrim.* The Men's Club has managed a course of lectures this spring, issuing 1,000 complimentary tickets to be distributed by members and inviting a silver offering at the close of each lecture. Rev. C. L. Morgan, D. D., of Jamaica Plain, Boston, gave the last lecture on Egypt. This church has a Children's Foreign Mission Society called Little Pilgrims, that has celebrated its 19th anniversary. It has a cradle roll, in which are children of former members, and graduation from this occurs at the age of four years, with special exercises. Miss Winsor has been its faithful leader from the beginning. Graduates from the Little Pilgrims are the nucleus of a recently formed Young Ladies' Mission Society called the Laurie Guild, now numbering about 30 members.

BARRINGTON CENTER.—By the will of Lucian B. Kendall, late of this town, bequests of \$200 each are made to the American Board, the American Tract Society and the A. M. A., and \$100 each to the C. H. M. S. and the Education Society.

Connecticut.

NEW HAVEN.—A new branch of the Railroad Y. M. C. A. is being organized. Its charter membership will be about 725. Plans are being made for providing all the ordinary attractions. *Dwight Place.* The annual report shows that during the year 33 persons joined by letter and 19 on confession. The present membership is 804, a net gain of 25. The Sunday contributions to various charities were \$967. Contributions by the various church societies were \$1,443. The current expenses were \$8,218. The new assistant pastor, Mr. F. A. Johnson, will assume his duties May 1. *Howard Avenue.* A bronze memorial tablet has been placed in the meeting house in memory of the first pastor, Rev. O. H. White, D. D. It is the gift of his daughter, Mrs. L. B. W. Wales of Boston.

KILLINGWORTH.—The historic old horse sheds which have surrounded the church for so many years have been removed on account of their decayed condition. A few years ago every pleasant Sunday found all the stalls occupied; lately but few of them have been used. The population of Killingworth has dwindled considerably during the past few years, and the problem of the support of the country church is beginning to make itself felt here as elsewhere.

WALLINGFORD.—Rev. Asher Anderson of Meriden, chaplain of the Second Regiment, C. N. G., addressed the local military company on a recent Sunday evening, all members of it being present in uniform. Last week Sunday Company G, at South

Manchester, enjoyed a similar treat in the form of a talk by Chaplain H. H. Kelsey of the Fourth Church, Hartford.

DANBURY.—*First.* The bi-centennial committee have decided upon May 27 as the date for holding the celebration attending the 200th anniversary of the church. Several of the former pastors will be present and take part in these ceremonies and an elaborate program is under course of preparation. The services on the Sunday preceding and following will be appropriate.

BROOKFIELD.—The fellowship meeting last week was largely attended, 75 guests and delegates being present. Topics were: The Church as a Recruiting Station, What Women Can Do, Service, the Life of the Church. Rev. F. A. Johnson preached the sermon.

MIDDLE STATES.

New York.

NEW YORK.—*Pilgrim.* The close of 25 years of pastoral work by Dr. S. H. Virgin was celebrated last week. Brief addresses were given at the reception to the pastor and his wife, and the Ladies' Society presented a handsome cabinet inlaid with pearl. The anniversary sermon was preached by Dr. Virgin last Sunday.

SYRACUSE.—The annual meeting of the Ladies' Branch and Home Missionary Union of the Central Association was held with Good Will Church, April 14. The meeting was the first of the kind and the attendance quite good. Excellent addresses were given.

SMYRNA.—Mr. F. W. Avery, a former deacon of this church, sailed April 22 as missionary to the Congo country under the auspices of the International Missionary Alliance. Before his departure from town the Y. P. S. C. E. of the church gave him a reception.

MAINE.—The trustees of the church have conveyed the cemetery it has used ever since its organization to a new cemetery society.

New Jersey.

UPPER MONTCLAIR.—This church has been prosperous during the year. Twenty-five persons have united with it. Its beneficence has increased one-third, amounting to \$2,200. The offertory calendar system is used and is found effective. The Sunday school now has a high average attendance. The Endeavor Societies have a part in missionary work in Japan, India and China and in the People's Palace and the Whittier House, Jersey City. The monthly concert, a new feature, has proved helpful. Gifts have been made to the stricken Armenians and to a neighboring hospital as well as to the regular missionary causes. The present building is proving too small for the congregation and the question of a new or larger building is agitated. A pleasant feature recently was a combined annual meeting and church supper to which every family in the congregation was personally invited.

JERSEY CITY.—*Waverley.* A considerable floating debt, incurred during the past three years, has just been liquidated and some funds have been accumulated towards paying off the old mortgage. Nineteen persons have united with the church in a year, 18 on confession, and a score or more besides have been converted in recent evangelistic meetings. Sixteen of the latter were from the prosperous Sunday school.

GLEN RIDGE.—This church greatly enjoyed its Holy Week services conducted by Dr. Edward Judson, assisted by an excellent male quartet from Union Seminary. Twenty-five persons were received into the church on the 12th, 14 on confession. A Lend a Hand Club for boys has been formed, with excellent results. It is social, literary and religious.

PERTH AMBOY.—This, the only Swedish church among a considerable Swedish population, has been without a pastor for a year. It has now called Rev. C. O. Sjöberg, from Chicago Seminary, and is looking forward hopefully with increasing spiritual interest to his coming.

Pennsylvania.

PLYMOUTH.—*Puritan.* In spite of the hard times, has finished and paid for the foundation of its chapel. It has received 17 new members on confession since Jan. 1, and its Sunday school has increased 65 per cent. The C. E. Society recently made a donation of \$70 for the work of the church.

KANE.—The Ladies' Aid Society has recently held an "earned dollar experience meeting," each member reporting the method by which a dollar or more had been earned in the time prescribed. The earnings amounted to about \$50.

SCRANTON.—*Plymouth* celebrated its 14th anniversary the last of March with special services.

Besides the sermons by the pastor there was a roll-call meeting, about 160 members responding. A thank offering of \$106 was made.

PITTSBURG.—*Puritan* has lost four valued members by death within a month. The young people held a "Washington supper" recently at which they raised \$88 for the church.

EBENSBURG.—Rev. R. S. Jones was awarded a prize of \$25 at the Scranton Elsteddfof for the best essay on The New Woman—Once Our Superior, Now Our Equal.

OLIPHANT.—A new organ has been obtained for \$400. A collection was recently made for the Armenian sufferers.

THE SOUTH.

Alabama.

SELMA.—This church, Rev. T. J. Bell, pastor, has witnessed one of the most successful revivals in this city for years. A few weeks ago Rev. James Wharton, the A. M. A. evangelist, held a two weeks' series of meetings, which were abundantly successful. There were about 400 professed conversions. About 40 persons have united with this church, 60 with the Presbyterian, and several with the Baptist and Methodist churches.

Florida.

A recent accession to Congregational ranks is Rev. J. L. Brandon, coming from the Methodist ministry. He is a native Floridian and thoroughly in sympathy with Congregationalism. The Miami field to which he goes is, for the next 12 months, one of the most important in the State.

PALM BEACH.—D. L. Moody recently spoke here and at West Palm Beach. He expressed surprise that the church of the Pilgrim Fathers should be found in Florida.

LATANA.—This new church, just organized, has absorbed an entire class of the M. E. South Church. Rev. Henry Cartledge is pastor.

THE INTERIOR.

Ohio.

ROCKPORT.—Rev. C. W. Rice, a graduate of Oberlin Seminary, after a successful pastorate in Port Huron, Mich., has taken the pastorate of this suburban church, three miles west of the city limits of Cleveland. Suburban electric car service is increasing the growth of this place, and the church gives promise of steady progress under a resident pastor. An attractive parsonage is finished, the land for it being given by one of the church members, and \$1,000 being left as a legacy by another member.

AURORA.—This church has had a good year. Since last June 40 persons have been received to membership, 31 on confession. During this time Rev. E. R. Fuller has been serving the church while completing his course at Oberlin. He has been called for another year.

Indiana.

PORTLAND.—*Liber Memorial.* A new brick edifice was dedicated April 19. This old organization has felt the necessity of relocation in the county seat and will use its former building, a mile and a half from the center, only in a subsidiary way. The new house has a wing and tower and is 50 feet each way. The pulpit is in the corner and the floor bowled. Extra money was raised to purchase a fine bell. The cost has been nearly \$4,000. Many persons were present at dedication. Rev. L. A. Townsend preached the dedication sermon and led the people in an effort at consecrated giving to wipe out the debt. During the day \$1,500 were subscribed which, with \$500 aid promised by the C. C. B. S., will complete the payments on the building. Rev. A. E. Pierce is the pastor.

ANGOLA.—Prof. William Shaw, a lay evangelist, has recently assisted Rev. J. T. Robert in a series of meetings continuing three weeks. Great interest was manifested and the meetings were throughout helpful. Twenty-eight persons will be received to membership, including many heads of families.

FREMONT.—Rev. C. E. Grove has just closed a two-years' pastorate here, during which time he also served the Jamestown church. His recent pastorate resulted in large accessions and the two churches are stronger in many ways than before.

Michigan.

SAGINAW.—*First* has just received 22 into membership, 21 on confession. Over \$100 were raised privately last week for the relief of Miss Shattuck, missionary of the American Board in Turkey, and a bond or two of the bonded debt is being retired at this time. The regular quarterly working men's meeting was held last Sunday evening, with an address by the president of the local Central Labor Union on The Christianity of Trades Unionism, and an address by the pastor.

Wisconsin.

TWO RIVERS.—The deferred annual meeting of the church was held on April 20. Twenty members were received during 1895. Holiday gifts of his people made the pastor a life member of the Wisconsin State Historical Society. There are two congregations connected with this church, one in the town of Two Creeks. In this town, on a site about one-half mile from Lake Michigan, there was laid on Thursday afternoon, April 16, the first foundation stone of a house of worship, or "Endeavor home," that is practically paid for before it is built. No help is asked from the Church Building Society. There is no other house of worship of any denomination in the whole town, nor has there ever been. For the new building there has already been bought the organ, which, until a few weeks ago, was used in the Two Rivers church. It is still in excellent condition. For its own use the village congregation has bought a new organ that was put in during the first week of Passiontide.

SHULSBURG.—This church, after some time of weakness, has put on new life. Since the coming of Rev. A. J. Hayner a new house of worship, costing \$7,500, has been dedicated, 23 persons have become members, a vigorous Y. P. S. C. E. has been organized, the Sunday school is prosperous and growing and the congregations are good.

LANCASTER.—This church has called Rev. T. J. Brown of the Presbyterian church of Reedsburg. Formerly of the Congregational church at Waupun, he went to Reedsburg about two years ago.

DARLINGTON.—This church is doing a grand work under the lead of Rev. J. W. Frizzell. The congregations are large and a growing interest is manifested.

THE WEST.

Missouri.

ST. LOUIS.—*Third.* The corner stone of the new edifice was laid April 23. The pastor, Rev. H. C. Vrooman, presided, Major C. P. Walbridge gave the address and neighboring pastors assisted.—*Maplewood.* Rev. T. T. Holway, a graduate of Oberlin College and Chicago Seminary, entered upon his work here April 19.—*Hope.* It has just been decided to secure a new location for the edifice two blocks south of the present site. More room for the work has long been needed.

Iowa.

ROCKFORD.—At the last annual meeting Rev. C. E. Taggart tendered his resignation, to take effect April 6, after a five years' pastorate. He earnestly desired the co-operation of every member to make the last three months the best of the five years. Following the Week of Prayer union meetings were held for four weeks. Mr. Taggart has striven faithfully to raise the church to a higher spiritual standard and is a close follower and faithful teacher of the principles of his Master. He is held in high esteem by his people. During the last year the church raised \$329 for benevolences, the largest amount ever given in a year during its history. Rev. E. L. Ely of Omaha, Mr. Taggart's successor at Red Cloud, Neb., has been called to follow him here. At present Mr. Taggart is ill at his home in Rockford and will be obliged to take a vacation before taking up work elsewhere.

Minnesota.

RANDALL.—A series of revival meetings has been held, Rev. D. W. Cram of Staples assisting. Storms interfered with the success of the meetings. Lets have been secured and a building will be erected at once. The pastor, Mr. W. R. McClane, is caring for one or two out-stations near by. The Parker church is under the care of Mr. D. A. Randall.

SHERBURNE.—During the year's pastorate of Rev. C. E. Walker the church has come to self-support. There have been revival interest and accessions at both Lake Belt and the home field. A hearty call has been given to Dr. Walker to remain at increased salary.

WORTHINGTON.—The house of worship has been renovated within and without, the citizens aiding liberally, and the work will be completed in time for the Mankato Conference, to meet next month. All expenses have been provided for and all debts paid.

LAKELAND.—Mr. J. T. Cunningham closes his work, but Evangelist A. A. Davis, a former pastor, is upon the ground and has raised a subscription for repairing the meeting house and parsonage and otherwise improving the property.

Kansas.

HYMER.—Rev. G. M. Pfeiffer, the pastor at Diamond Springs and Six Mile, recently held a series of meetings at this neighboring railroad station destitute of religious services of any kind. Several conversions resulted, and it is probable that a meet-

ing house will soon be erected near Hymer Station. The membership at Diamond Springs has increased to 53.

ALMA.—Rev. D. R. Steiner, for six years the successful pastor, having accepted a call to Olathe, the Alma church passed resolutions commending his large service here, which will continue to endear him to the people. A hearty welcome was accorded the new pastor, Rev. George Kettering, who began work early in April.

LAWRENCE.—Union evangelistic services, under the direction of Dr. W. H. Wharton of Baltimore, are being held in the Armory, which is crowded, about 1,500 persons attending on Sunday evening. There is a deep and growing interest, with daily conversions.

MANHATTAN.—The contribution raised for the C. H. M. S. exceeded by more than 50 per cent. the amount requested by the State committee. In proportion to its membership and ability this church is one of the most liberal givers to missions in the State.

FAIRMOUNT.—Twenty-one persons have been added to the roll during the past year and the outlook is encouraging. One of the members recently held revival services at an out-station, resulting in 47 hopeful conversions.

BROOKVILLE.—The Congregational and Methodist churches having held union revival services, with excellent results in all respects, 31 persons were received by the Congregationalists March 22. This increases the membership to 59.

BALA.—Revival meetings recently held by Rev. John Izard, pastor at Cleburne, resulted in 30 hopeful conversions, and 15 persons have been received into the church. Mr. Izard will serve both these churches until fall.

VALLEY FALLS.—The meeting house has been painted and carpeted. It has now 139 members, who have called the present pastor, Rev. Edward Skinner, to continue without limit of time.

LAWRENCE.—*Second* (Colored). Work has been renewed after a considerable interim. A Sunday school of 50 members, a weekly prayer meeting and a teachers' meeting are regularly held.

OSBORNE AND DOWNS.—Within the past four months these churches—now under one pastorate—have received 44 new members, 23 having united at Osborne and 21 at Downs.

St. Mary's has decided to enlarge its building, adding classrooms to accommodate its growing Sunday school and Y. P. S. C. E.—The young church at Seabrook has made individual pledges amounting to \$100 for benevolences for the coming year.—Tonganoxie has received 15 members within the past three months, and is now repairing its building at a cost of \$150.

Nebraska.

WEEPING WATER.—Rev. C. S. Harrison, on account of overwork, has been obliged to go to the mountains for rest. Superintendent Bross preached April 19, when the annual offering to the C. H. M. S. was made. The church is extending its work along aggressive lines and making progress in paying its debt.

STANTON.—A special communion service, April 19, followed the evangelistic meetings of Mr. Billings. Ten persons were welcomed to membership, eight on confession. Three of these were from the Junior C. E. Rev. H. M. Lyman is pastor.

South Dakota.

BADGER.—This church is in great need of a little chapel such as could be built for \$800, and will make every effort to raise the amount. For two years the crops have been light.

Mr. E. P. Swartout, who for two years has served acceptably at Letcher, Lisbon, Bethel and Firesteel, now closes his work. At Lisbon especially there has been recent growth, while progress has characterized the whole field.—Mr. Harvey Lyman, son of Superintendent Lyman of Black Hills and Wyoming, will begin work at South Shore, Mazepa and Troy after his graduation at Yankton in June.—Mr. E. F. Lyman, a Yankton graduate and now of Chicago Seminary, recommends work at Wheeler and West Missouri River for the summer months.

New Mexico.

ATRISCO.—*Mexican.* It is difficult to get the Mexicans to contribute toward their own support or to benevolences, because of their poverty and because in the Catholic Church they have been forced to pay. It is therefore gratifying to report \$26 raised for benevolences during the last association year.

GALLUP.—Twenty persons have been received to membership, making 42 accessions since Jan. 1. The Sunday school organized Jan. 1 has had an average attendance of 79 during its first quarter.

A large Junior C. E. Society has been organized at Albuquerque, and divided into two sections.

PACIFIC COAST.

California.

SAN FRANCISCO.—*Bethany.* The infant son in a Christian Chinese family was baptized Easter Sunday. Dr. W. C. Pond, the pastor, will spend a month in visiting the Chinese missions in the southern part of the city, 21 persons united to form a church which was recognized by council April 9. This is the 11th church of San Francisco. Mrs. S. B. Cooper's Bible class has pledged \$300 and a friend \$100 more toward the support of a minister the first year. Mr. Sidney R. Yarrow of Pacific Seminary is now supplying the pulpit.

SAN MATEO.—On Easter Sunday, though stormy, \$62 were given to home missions, the largest offering in the history of the church to that cause. The pastor, Rev. F. V. Jones, is suffering with his eyes and is obliged to give up work temporarily. His people have granted him a vacation of three or four months, continuing his salary and supplying the pulpit.

The Market Street Church, Oakland, and the church in Alameda, have recently introduced individual communion cups and both are much pleased with the change.—Rev. H. E. Banham of Fresno is delivering, Sunday evenings, an interesting course of lectures on Congregationalism.

Several C. E. Societies observed Easter by holding sunrise prayer meetings.—Children's Day will be celebrated May 24 by the Congregational churches in this State.—There are in California 1,382 Sunday schools of all denominations, including 14,788 officers and teachers and 118,476 children.

Oregon.

PORTLAND.—*First.* Since the departure of Dr. Wallace the services have been regular and the attendance as good as at any time within six months. Rev. W. H. Scudder of Norwich, N. Y., is supplying the pulpit for April. Never was the church so exquisitely decorated as on Easter day, when 600 callas, bushels of California poppies, Oregon trilliums and great clusters of Oregon grape, with cedars and trailing acacia, transformed the platform and organ loft into a bower of beauty. The music and sermons were in harmony with their surroundings and the day was one of rejoicing.—*Mississippi Avenue.* The Sunday school enrollment has increased to 185. Other departments are equally encouraging. A number of Catholic families have joined this church and school.

ASHLAND.—Six new members were received, April 5, the largest number at one time since Rev. E. P. Child's pastorate. The Sunday school attendance averages 82, and the Y. P. S. C. E. is on a better basis than ever before. Prayer meeting attendance has doubled, and a definite improvement in all departments of work is clearly seen from month to month.

HOOD RIVER.—*Riverside.* An impressive Easter service, with profuse decorations of native wild flowers and special music, drew the largest congregation ever assembled here. Bibles were given to all Sunday school pupils who had not missed attendance in five months. Supt. C. F. Clapp is assisting Rev. J. L. Hersher in special meetings.

GREENVILLE.—After a pastorless year the church has been reorganized, and preaching, Sunday school and Y. P. S. C. E. services are now conducted regularly. Rev. J. M. Beauchamp was the chief instrument in bringing about this improvement. The town is in the center of a large and fertile farming region, thickly settled.

SUNDAY SCHOOL NOTES.

The largest home department reported in the world is found in connection with the Central Congregational school of Chelsea, and numbers upwards of 330, with a superintendent and several visitors.

The Uxbridge Congregational school has been obliged to organize a new home department each year, because the larger portion of those enrolled the previous year entered the regular school. This year they organized one among those too old, feeble or otherwise so situated that they would be unlikely to enter the main school.

Sixteen towns, the largest number in any one district, and containing sixty schools, compose Framingham district, which held its third annual and largest meeting on Friday, March 6, with three sessions. The program was strong and very practical and Pres. G. L. Bartlett kept each of the twenty-nine numbers on time. The secretary, Mrs. F. G. Stearns, reported returns from all but two schools

and had discovered several new ones not previously known. Among the strong addresses were those of Rev. F. E. Sturgis, D. D., on the Ideal School, What and Whom to Teach by Rev. D. H. Ela, and Normal Work by A. W. Edson, agent of the State Board of Education. The evening was made particularly interesting and instructive by an address on The Great Christian Manuscripts, or How Our Bible Came, illustrated with the stereopticon. President Bartlett and Secretary Stearns were re-elected and a strong executive committee, representing each town, was chosen, and the town of Mendon welcomed to the district.

CHRISTIAN ENDEAVOR NOTES.

Sweden reports several societies started.

The first Junior Society, that in Tabor, Io., has celebrated its twelfth anniversary.

The president of the union in Liberia, Rev. G. P. Goll, has already started as the delegate to the Washington Convention.

The name of a society in a training school in the Caroline Islands in the native tongue is, literally, "People of good size, imitators of Christ."

For May the subject suggested for the Prayer Chain is, More of the spirit of Christ in home life, to win brothers, sisters and family friends.

As a result of efforts in behalf of floating societies, two captains of British vessels have signed the C. E. pledge, and work among their sailors.

A single society in Toronto, Ont., has furnished seven elders, a missionary to Africa, and five ministers, besides 12 others now studying for the ministry.

At the "surrender meeting" on the last day of the Michigan Convention 40 persons volunteered to go to the foreign field if the opportunity were given them.

The first society in Hangchow, China, formed last November, was made up altogether of women, and had a membership of 25. Soon after a men's society was started, and both have been making good progress.

Paving the streets of San Diego, Cal., on Sundays has been stopped in consequence of efforts by the Endeavorers of the city, and in Satcoy, Cal., a society of only 15 active members put a stop to violations of the Sunday-closing law on the part of the saloons.

A Philadelphia society enrolls as workers the pastor and his wife, 16 out of 20 in the choir, three of the five superintendents of the Sunday school, the secretary and two assistants, the missionary secretary and treasurer, the chorister, three assistant librarians, 33 regular and 29 substitute teachers and the sexton.

Nashville is making strong efforts to secure the International Convention for 1898, and a committee of 15 has been chosen and includes five each of pastors, Endeavorers and business men, among them the mayor, president of the Chamber of Commerce, general manager of the street railway and president of the chief local railway, who is president also of the Tennessee Centennial.

WEEKLY REGISTER.

Calls.

ALEXANDER, James, Tewksbury, Mass., to Newport, N. H.
BAIR, Wm. R., to remain at Dunlap for one year from May 1. Accepts.
BARTLETT, Wm. A., Ridgeland, Ill., to Kirk St. Ch., Lowell, Mass.
BOYNTON, Nehemiah, Union Ch., Boston, Mass., to First Ch., Detroit, Mich. Accepts.
BROOKS, Raymond C., Elliott, Io., to Eugene, Ore. Accepts, to begin May 1.
CRAM, D. W., to remain another year at Staples, Minn. Accepts.
CRATIER, Chas. F., Charlestown, Mass., accepts call to South Ch., Braintree.
CULLISS, Wm. B. (Bapt.), Chicago, Ill., to supply for six months Plymouth Ch., Whiting, Ind. Accepts.
DELVIN, Chas. S., Farwell, Mich., to Hersey. Accepts.
FORBES, Harrison L., Union Ch., St. Louis, Mo., to Olivet Ch., Kansas City.
FRENCH, Chas. L., Chicago Sem., to Providence, Ill. Accepts.
FROST, Merle A., Chicago Sem., to Ada, Minn.
GALES, Thos. F., Bangor Sem., to Union Me. Accepts, to begin work about June 1.
GOODWIN, Geo. K., Bangor Sem., to Solon Me. Accepts.
GORTON, Philo (Pres.), Cascade, Io., accepts call to Chapin.
HAGUE, Wm. B., S. Bridgton, Me., to Keosauqua, Io.
HANNAFORD, Wm. H., Pleasanton, Mich., to Benzonia, until Sept. 1. Accepts.
HARDCASTLE, Wm., De Smet, S. D., to Union Ch., St. Louis Park, Minneapolis, Minn., and to Hutchinson. Accepts the former.
HARDY, Jas. W., to continue at Carbondale, Kan., for a year from March 29. Accepts.
HENSEL, W. S., missionary of the American S. U., to Butte and Spencer, Neb.
HILL, Jesse, Rootstown, O., to Wakeman. Accepts.
HOLMES, Otis H., Chicago Sem., to Cresco, Io. Accepts.
JEFFERSON, Chas. E., Central Ch., Chelsea, Mass., to First Ch., Oakland, Cal.
JONES, Hugh W., Doon, Io., to Burneveld, Wis. Accepts.
JONES, Geo. O., Yale Sem., to Barne Brook, N. J. Accepts, and has begun work.
KETTERING, Geo., to Alma, Kan. Accepts, and has begun work.

KEVAN, Jas. H., Forman, N. D., to Custer, S. D. Accepts.
 LAIRD, Stanley E., Washburn, Wis., to become financial secretary of N. Wisconsin Academy at Ashland. Accepts.
 MYERS, E. F. (Meth.), Missouri, to Elliott, Io. Accepts, and has begun work.
 RAE, Robt. L., assistant pastor Porter Ch., Brockton, Mass., to the permanent pastorate of Waldo Ch., same city. Accepts.
 SJOBERG, C. O., Chicago Sem., to Perth Amboy, N. J. Accepts.
 SKINNER, Edward, to remain indefinitely at Valley Falls, Kan.
 SMITH, Mrs. Esther, Wadena, Minn., accepts call to Park Rapids.
 STEELE, Joseph, Jr., Berwick, Io., to Boonduant and Linn Grove.
 WALKER, Cornelius E., to remain at Sherburne and Lake Belt another year. Accepts.
 WEITZEL, Chas. T., accepts call to be asst. pastor in Plymouth Ch., Brooklyn, N. Y., where he has been laboring.
 WILLIAMS, Stephen (Meth.), to Forman, N. D. Accepts, and has begun work. He will supply at Rutland, Cayuga and Havana.
 WINSLOW, Lyman W., Beloit, Wis., to Hayward. Accepts.

Ordinations and Installations.

ADAMS, Clinton B., o. p. Park Ch., Philadelphia, Pa., March 31. Sermon, Rev. S. M. Newman, D. D.; other parts, Rev. Drs. I. W. Jones and C. H. Richards, Rev. Messrs. E. I. Root and M. H. Williams.
 HEINER, Herman F., o. Cleburne, Tex., April 6.
 KAYON, Thos. F., o. Atwater, O., April 22. Sermon, Rev. S. D. Gammell; other parts, Rev. Messrs. T. R. Jones, C. H. Small, J. E. Connor, W. G. Schoppe, ROSE, C. H., o. Wolverine, Mich., March 31. Sermon, Rev. Matthew Knowles; other parts, Rev. Messrs. H. A. Lyons, James Turner, Robert Gordon, H. J. Qua.
 TAGGART, Geo. A., o. p. Freewater, Ore., April 4. Sermon, Rev. Daniel Staver; other parts, Rev. Messrs. J. E. McLean, D. D., E. L. Smith, A. J. Bailey, Elvira Cobleigh, C. F. Clapp.

Resignations.

EASTMAN, Edward P., Danbury, N. H., withdraws resignation.
 ELY, Edward L., Saratoga Ch., Omaha, Neb.
 FORBES, Harrison L., Union Ch., St. Louis, Mo.
 GROVE, Claude K., Fremont, Ind.
 HILL, George, Plymouth Ch., Newark, O.
 KEMALYAN, Calus G., Armenian Ch., Worcester, Mass.
 MOREHOUSE, Ezra S., Hopkins Station and Hilliards, Mich.
 MOSES, Vincent, First Ch., W. Newbury, Mass., action to take effect in June.
 NORCROSS, Flavius V., Andover, Me., after a six years' pastorate, resignation to take effect in May.
 SHAW, Dan'l W., Jr., Zion Ch., Cleveland, O., to accept call to a Methodist Ch. in Charleston, W. Va.
 STEELE, Joseph, Jr., Berwick, Io.
 WARNER, Thos. H., Clinton, Mich.

Dismissals.

DYER, Almon J., First Ch., N. Brookfield, Mass., April 21.
 TOWNSEND, Lewis A., Whiting, Ind., April 16.

Churches Organized.

ALANTHUS, Kan., 19 April, 12 members.
 BROCKTON, Mass., Waldo Ch., 15 April, 51 members.
 BYRON, Okl., rec. 9 April, 12 members.
 JENNINGS, Okl., out-station, rec. 8 April, 14 members.
 LANTANA, Fla., o.
 PLEASANT HILLS, Okl.
 SAN FRANCISCO, Cal., eleventh ch., org. and rec. 9 April, 22 members.
 STILLWATER, Okl., out-station, — April, 12 members.

Miscellaneous.

BOLLER, Benj. F., and wife, were tendered a reception by the Tabernacle Ch., Chicago, Ill., April 17, the tenth anniversary of their marriage. An enjoyable feature was the presentation of an onyx clock and other valuable gifts.
 DISBROW, Edward D., of West Hanover, Mass., while going to Pilgrim Conference, Duxbury, April 21, was thrown from his bicycle and fractured his collar bone. He was taken to the home of his brother-in-law, Rev. F. W. Manning, in Marshfield.
 GARDNER, Rufus P., Hampstead, N. H., has received from a former parishioner a handsome gold watch.
 GEARHART, Chas. D., has closed his work in Sherburne, Wyo., and returned to Nebraska.
 GEORGE, Edward A., and wife, were given a reception, April 24, by their new people at Willimantic, Ct. Greetings were extended in behalf of the church and the community.
 HALLOCK, Leavitt H., and wife, were tendered a farewell reception in the parlors of First Ch., Tacoma, Wn. Mrs. Hallock received from the women of the church a beautiful gold watch.
 SMITH, Dr. Sam'l G., pastor of People's Ch., St. Paul, Minn., has been invited to supply Westminster Chapel, London, Eng., for six weeks beginning summer.
 TAYLOR, W. S., of Olivet Ch., Cleveland, O., has been seriously ill for nearly two months, and has been taken to a hospital.

WALLACE, Dr. Geo. R., and wife, were cordially welcomed to their new field in Chicago by the members and friends of Pilgrim Ch., who tendered them a largely attended reception.
 WARFIELD, Frank A., Porter Ch., Brockton, Mass., at the close of his 14 years' pastorate was given a large farewell reception last Friday evening. A gift of \$300 in gold was presented him.

OTHER CHRISTIAN WORK.

The new Y. M. C. A. building in Malden, one of the finest in Massachusetts, was dedicated April 22. It is constructed of brick and the trimmings are of brownstone. It cost \$94,000. Stores occupy the ground floor and the rest of the building contains a gymnasium, rooms for reading and library purposes, lectures and receptions, and apartments for bicycles and the camera club.

The first State Sunday school convention of Massachusetts in Boston, April 22, was characterized by a good attendance and enthusiasm at all the sessions. The addresses were by Dr. J. L. Hurlburt of New York, Miss B. F. Vella, W. N. Hartshorn, Rev. F. M. Gardner, Dr. W. A. Duncan and Rev. W. T. Perrin. Separate conferences on special themes were conducted and many valuable hints as to best methods were given.

A special series of "theater meetings" conducted by the Brockton Y. M. C. A. is notable in its results. During the 20 weeks the aggregate attendance of men has been 17,885, a weekly average of 894. The largest attendance was 1,338. Nearly 100 men have given evidence of conversion and as many more asked help. The average weekly expense of \$43 was nearly met by the collections. No further proofs are needed of the widespread interest in this movement. The association also added 535 new names to its roll. Mr. B. F. Pierce is the new secretary.

WHAT IS GOD?

Some one has said that the incarnation is "at once the cross and the crown of Christian theology, the burden it has to bear, the truth in which it glories." To discard it would be to discard Christianity, for deep in the consciousness of the church has been cherished as the very fountain of her vitality the thought of the divine human Redeemer. Yet when the church has been driven to define how the divine and the human co-exist, how in this one person the human, with all that constitutes human nature, freely works and consists with the free working of what is divine, she can, as Dorner has said, only stammer. And in truth we know too little of one of the factors, God, to expect any perfect solution of the problem of Christ's person. It is only through the incarnation we get at any solid knowledge of God, but it does not, apparently, give us that knowledge of God which enables us to interpret itself. More and more all theological questions are resolving themselves into the one: What is God?—Prof. Marcus Dods.

Susanna Wesley's theory of amusement was: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish for spiritual things, that thing is sin to you, however innocent it may be in itself."

Boils

It is often difficult to convince people their blood is impure, until dreadful carbuncles, abscesses, boils, scrofula or salt rheum are painful proof of the fact. It is wisdom now, or whenever there is any indication of

Impure

blood, to take Hood's Sarsaparilla, and prevent such eruptions and suffering.

"I had a dreadful carbuncle abscess, red, fiery, fierce and sore. The doctor attended me over seven weeks. When the abscess broke the pains were terrible, and I thought I should not live through it. I heard and read so much about Hood's Sarsaparilla that I decided to take it, and my husband, who was suffering with boils, took it also. It soon purified our

Blood

built me up, and restored my health so that, although the doctor said I would not be able to work hard, I have since done the work for 20 people. Hood's Sarsaparilla cured my husband of the boils, and we regard it a wonderful medicine." Mrs. ANNA PETERSON, Latimer, Kansas. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.



Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Room Wanted. A lady of mature years wishes room and board in a private family in, or easily accessible to, Boston, hoping eventually to make it a permanent arrangement. Address, with particulars, Miss M., 2, care Congregationalist Office.

A situation wanted for a middle aged lady who has had experience in housekeeping and as a companion to an elderly lady. Is also an excellent sewer. Address Mrs. Mary Lee, West Redding, Ct.

The "Harris" Method of Giving

This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in the Congregationalist, and attracted wide notice. Many large editions of "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 35 copies, \$1.00.

For sale at the office of The Congregationalist, Boston.

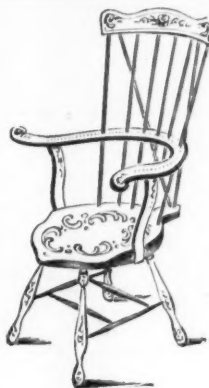
A. D. 1620.

Here is one of our "Delft" reproductions of the present season. You have seen high backed chairs before that were called "Colonial," but it is quite a different matter to possess a FACSIMILE of one of the old Mayflower chairs.

The lines of this chair are unmistakably a sign of its authenticity. They are like the points of a fine horse; they are not easily mistaken when once seen.

The high arms; the recessed, solid seat; the cross braces from the head rest to the base; the swelling Dutch legs—all these are the proof marks of the period.

The finish is in ivory white, with old China blue painted decoration under a stout varnish. One or two of these old Colonial chairs should be in every summer cottage.



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 48 CANAL STREET, BOSTON.

Not a Patent
Medicine.

In cases of

Paralysis
Vertigo
Dyspepsia
Insomnia
Constipation
Sick and Nervous
Headaches

Freligh's Tonic

A Phosphorized Cerebro-Spinant.

has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, \$1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

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CAPITAL, - - - - - \$2,000,000
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FIRMS AND INDIVIDUALS, AS GUARDIAN,
EXECUTOR AND ADMINISTRATOR. TAKES
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A war rumor, a large business failure, or any general depression is liable to lower their values as a cold wave lowers the mercury.

A carefully selected mortgage upon improved real estate in Chicago is not liable to this fluctuation. The principal is safe and the interest sure.

We have a large assortment of these mortgages. The interest is payable semi-annually, and they are the best investment where a certain income is desired. Write us.

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DO YOU WANT TO SELL A
Western Mortgage
or Western Land—avoid foreclosure cost—stop sending
good money after bad—get a good 5% investment instead.
State exact location, condition of title, and your low price.
Over \$2,000,000 in Western securities successfully
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THE BOSTON REALTY, INDEMNITY AND TRUST CO.
Send for our Bond List. 80 Equitable Building, Boston.

THE BUSINESS OUTLOOK.

There is, unquestionably, a better feeling in business circles than has been noticeable for a few months at least. Merchants say there is more inquiry for goods and reports from traveling men on the road indicate a more confident situation. The volume of trade as shown by the week's bank clearings is also increasing to an extent which makes people look forward to the balance of the season with considerable confidence.

In Fall River the over-supply of print cloths continues and one large printing company has closed down until the market and its own stock of cloths will permit resumption. It is believed that the demand for print cloths will start up soon enough to prevent extensive shut-downs.

In the cotton trade the mills are receiving more orders for goods, although perhaps at no better prices. In the woolen trade, however, there is no improvement and many mills continue closed, while others are working on short time.

The most unfavorable factor in the business world is continued slowness of collections. This is true of sections where improvement in other directions is quite marked. In the manufacture of boots and shoes business is good, wholesalers reporting large sales at nearly all points. Iron and steel are almost stagnant, consumers having stocked up previous to the recent advance.

A disquieting feature in the general situation is the large number of important mercantile failures throughout the country. However, Wall Street has ignored the unfavorable factors outside its limits and has chosen to advance prices of securities on the hope of the St. Louis convention declaring for the single gold standard, on cheap rates for money, and on small increases in railroad earnings.

THE second summer, many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

A DESIRABLE furnished cottage at Grove Beach to let for the season very reasonable. Fine bathing, boating and fishing. Send for full particulars and photograph to L. H. Hurt, 76 Fifth Avenue, New York city.

WEAK AND SICKLY.—"I was sickly all last winter, and some one advised me to try Hood's Sarsaparilla, and I took four bottles of it. I found it a beneficial and invigorating medicine. We have the highest opinion of Hood's Sarsaparilla." Hon. Chas. H. McElroy, Gibson St., Dorchester, Mass.

HOOD'S PILLS cure biliousness, indigestion.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

TAYLOR.—In Brookline, April 13, Mrs. Helen M., widow of the late Dr. John B. Taylor of Cambridge, aged 70 yrs., 3 dys.

WOOD.—In Middleboro, April 13, Catharine S., widow of the late Rev. Charles W. Wood, aged 80 years.

REV. ALEXANDER C. CHILDS.

Mr. Childs, who had resided in Worcester for the past five years, died April 13, at the home of his son, in his 73d year. He graduated at Yale in 1845, and at Union Seminary in 1849. His several pastorates were at East Falmouth, Amesbury, Rehoboth, Chatham, West Charleston, Vt., Sharon, Vt., Oxfordville, N. H., South New Market, N. H., West Gloucester and Lindboro, N. H.

"He was a good man, full of the Holy Ghost and of faith." He was a simple, earnest, positive and tender gospel preacher.

While here he united himself with the Central Church. He greatly loved to preach as opportunity offered, but he could honor the pew as well as the pulpit, and was a most loyal and helpful parishioner.

He greatly endeared himself to his brethren in the ministry. "He was faithful in that which is least as well as in much." At the time of his death he was scribe of the Worcester Central Association, and also secretary of the Monday Ministers' Meeting. The funeral services were conducted by Drs. Merriman, Gould and Mix.

Globe Investment Company MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston.

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HAVE YOU SEEN?

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We wish to know how many announcements can reach any one person, and so offer a

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to whoever shall send us the greatest number of different Columbia Bicycle advertisements clipped from newspapers or magazines issued since Jan. 1, 1896.

Many advertisements differ only in a word or two; others in the style of type; distinct variations only, however, will be counted. Each advertisement must have plainly attached to it the name and date of the newspaper or magazine from which it is clipped. Separate entries cannot be combined.

Entries must be received by us at Hartford on or before Tuesday, June 30, 1896. In case of a tie, the award will be made according to priority of receipt and entry. Address

Department of Statistics,
POPE MFG. CO., Hartford, Conn.



Pure and Wholesome

describes the new article of food just being introduced and for your health's sake you should investigate our

Cocoanut Butter

it is a superior article of guaranteed purity to be used in place of butter, lard or compounds in cooking. Requires only one-half to two-thirds the quantity used of other shortening. Endorsed by physicians for purity and by bakers and chefs for its economic value. Sold by all grocers. Write for free book about it.

THE PURE FOOD PRODUCT CO.,
544-554 N. Water St. CHICAGO

7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile

Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans only made to industrious, thrifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2.3, or 1 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. CATES,
2825 Portland Avenue, Minneapolis, Minn.

WOMAN'S BOARD PRAYER MEETING.

PILGRIM HALL, CONGREGATIONAL HOUSE,
BOSTON, APRIL 24.

Mrs. Weston of Newton presided and read the Ninety-first Psalm, with its promises of God's protecting care over his children through dangers seen and unseen, as often experienced in times of financial distress, in the disloyalty of those who have been counted as friends, in watching over the sick, in the anguish of mourning over the loss of beloved ones and in the unseen perils of the daily separation of members of the same household. Mrs. Woodbury gave a bit of personal experience of the abiding sense of divine protection.

Mrs. Thompson spoke of Miss Gleason and the work at Haskeny as suggested by the calendar, and Miss Washburn gave some facts concerning this work. Forty are reported in the kindergarten—all the building is capable of receiving, twenty in the community school, eighteen in the evening school, with an attendance of a hundred in the Sunday school. The examinations at the close of the last school year greatly delighted the guests who were present. Their last Christmas festival was a very quiet one, owing to the disturbances in the country, but gifts received from America were distributed, and the sight of so many children, who are taught in day school and Sunday school, made all feel that the Armenians must have a future in spite of the wrath of those who seek their destruction. Mrs. J. K. Browne read letters from Miss Shattuck of Oorfa, one of the heroines of the year in Turkey.

Mrs. Perry of Exeter was present, having just returned from a journey around the world. She gave interesting glimpses of mission work as she saw it in Kyoto and Kobe, and of her visit with the Humes and other missionaries in Bombay. Miss Lamson gave notice of the children's May festival, to be held in Berkeley Temple, Saturday, May 2.

"THE COLOR LINE" MELTING AWAY.

BY PROF. EUGENE HARRIS, FISK UNIVERSITY.

Ten years ago it would have been said that for white organizations in the South to invite the colored people to help them in their benevolent enterprises was unthinkable and impossible, but the impossible has happened. The Mozart Society of Fisk University has given two jubilee concerts for the Baptist Aid Society and the Relief Society of Nashville. For the first time in its history sixty students of Fisk University have faced for two solid hours more than two thousand Southern white people and done so at their own request and for their own benefit. The concert was attended by the elite white people of Nashville. The local papers have given generous and

appreciative reports of the concert and the best people of the city feel an indebtedness to Fisk University which they heartily acknowledge and express. It is no longer the case that our singers have to go North for an audience, for they have an appreciative hearing at home.

Never before in its history has the relation between the school and the city been so cordial and intimate. The race problem is being solved. The color line is being blotted out. Its obliteration is coming upon the Southerners "like a thief in the night." Our Congregational work, in a quiet and unobtrusive way, is disarming the whites of their prejudices. Without direct or conscious effort the "middle wall of partition," which now separates the races, is visibly crumbling away. The change in public sentiment toward the work of Fisk University is radical and manifest. I do not mean that public sentiment has ever been positively antagonistic, but that there has been a change from indifference to genuine interest and sympathy.

POND'S EXTRACT gives sure relief from pain.
Refuse imitations of the genuine.

"DELFT" FURNITURE.—Every student of times and manners will be interested in the exhibition of historic reproductions of antique furniture now taking place at the warerooms of the Paine Furniture Co. on Canal Street. The exhibition is only to continue for a few days longer, and our readers should certainly see this interesting collection of antique shapes and forms before it is scattered.

ANY society or mission church in need of a musical instrument, but without funds available for its purchase, is invited to write to the New England Conservatory of Music, Franklin Square, Boston, Mass., through its pastor or Sunday school superintendent. State the size of congregation and auditorium, the nature of the singing, whether by choir or congregation, and also the kind of instrument if any, now in use.

CHANDLER & CO.'S

Duchesse Perfect Fitting Glove.

We invite the attention of the ladies of Boston and New England to this most justly celebrated glove as the greatest triumph of the glove maker's art. In shapeliness, beauty and wearing qualities we have never seen it equaled during the many years of our catering to the wants of the New England family trade.

We will send this glove anywhere by mail, on receipt of price, and guarantee perfect satisfaction to the purchaser.

We do not hesitate to recommend this glove as the very best made.

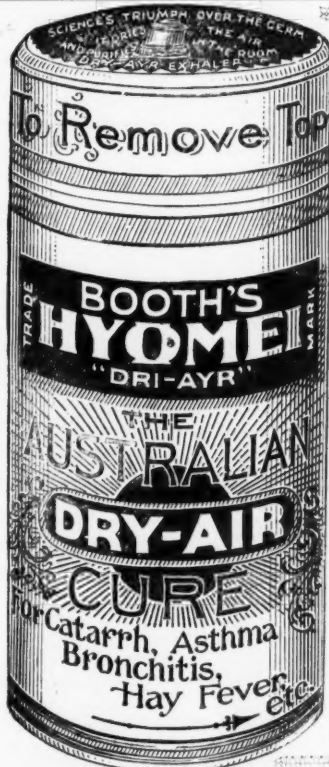
Four Button, Colors, Plain Back . \$1 50
Four Button, Colors, Embroidered
Back 1.75
Four Button, Black, Plain Back . 1.75
Seven Hook, Colors and Black, Em-
broidered Back 1.75

Gloves sent anywhere by mail. Order business a specialty.

CHANDLER & CO.,

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IMPROVED
Cathedral Tubular Bells,
CHIMES AND PEALS (Harrington and
other patents.)
U. S. Tubular Bell Co. Sole Mfrs., Methuen, Mass.



Sneezing, sniffing and nagging

Hay Fever and Rose Colds

are more easily prevented than cured—both yield to Booth's "HYOMEI," the Australian "Dry-Air" treatment of Asthma, Hay Fever, Catarrh, Bronchitis, etc., which

"CURES BY INHALATION."

Kattskill Bay, East Lake George, N. Y.

July 31, 1895.
Inclosed please find \$1.00 for two extra bottles of Hyomei. I am entirely cured of Hay Fever, but I do not like to be without your remedy.

MRS. R. A. LINENDOLL,
Mayflower Cottage.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief.

Pocket Inhaler Outfit, Complete in Sealed Case (see cut), by Mail, \$1.00, to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei does cure.

Are you open to conviction?

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who tries to make you believe
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S. H. & M.
REGISTERED TRADE MARK.

Bias Velveteen Skirt Binding
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Send for samples showing labels and materials.
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Japan Plums, or other money makers. Address HALE, SOUTH GLASTONBURY, CONN.



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REFLECTORS
for electric, gas or oil, give the most powerful, the
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GREAT AMERICAN REVIVALS.

At the Boston Ministers' Meeting last Monday, Rev. J. L. Hill, D. D., gave an address on the Greatest American Revivals; Their Differences and Lessons. He first characterized the "great revival" of 1857. At this time over four hundred thousand individuals were converted. The revival was going on simultaneously all over the country. The members of the New York legislature held daily prayer meetings in the room of the Court of Appeals at Albany. In Washington, at the Capitol, a committee was appointed to conduct union Congressional prayer meetings. In Philadelphia alone the conversions numbered 10,000. This movement was remarkable for its spontaneity. Widely distant sections of the country felt that the Spirit of God had come among them and the universal religious awakening followed.

During the revival of 1740, when 50,000 were converted, the doctrine peculiarly prominent was that of the new birth. In 1797, after the Revolutionary war, when men were exultant over what they had accomplished, the preachers emphasized especially the sovereignty of God. In 1830 the antiphonal truth was brought forward and men were taught that they must repent, believe and secure for themselves new hearts. The revival which followed the terrible financial disasters which culminated in October, 1857, differed from previous ones in that it was not brought about by preaching, and was conducted largely by laymen. During the Moody and Sankey meetings, a few years ago, the love of God was dwelt upon and Christ was represented as a seeking Saviour, the favorite songs being The Ninety and Nine, and O, To Be Nothing.

As a result of this survey Dr. Hill believes three positions can safely be taken. First, there is such a thing as sowing to the Spirit. The man who enters the field and works according to spiritual laws has a right to expect results. Second, in the whole matter of revivals no phenomenon is so strange as the fragmentariness of the truth that is used by the Spirit to produce a revolution in spiritual experience. Third, spiritual truth, to be effective, must have a certain atmosphere. He predicts that the next great revival will cluster round the personality and bring into full view the deity of Christ.

THE GOSPEL FOR AN AGE OF DOUBT.

In his fifth lecture in the Lyman Beecher course at Yale, Dr. Henry van Dyke spoke on The Source of Authority in the Kingdom of Heaven, showing that Christ is the seat of authority in doctrine as well as in grace.

The subject of the sixth lecture was Liberty. The three difficult problems of today, said Dr. van Dyke, are the psychological problem of the freedom of the will, the theological problem of the relation of God to the universe, and the moral question of man's duty to man in a world of inequality. Infidelity gives these up in despair. Christ answers them with three truths, clearly and sharply: human liberty, divine sovereignty and universal service.

We find much of fatalism in current literature. Free will is made a myth and man an automaton. Man is irresponsible. Religion has good only in its ethics and in its sedative quality. Man's feet, according to this view, are tangled in a net woven by his apish ancestors. Much of this fatalism is baptized with a Christian name, but it is fatalism just the same. Jesus comes to those who are deepest in the meshes of fate and tells them they are free. He speaks of a repentance and conversion which are not passive and involuntary but which are inward movements. He tells men that the human will alone excludes them from the kingdom. He denies heredity to those who rely on heredity to save them. He teaches that the deepest inheritance of the human race is its inheritance from God, and

that man can attain it by prayer, by the Holy Spirit, through Christ himself. C. S. M.

MR. GLADSTONE ON THE BIBLE.

In the forthcoming volume, The People's Bible History, Mr. Gladstone well says that the Christian apologist,

Need entertain no fear in probing to the very bottom any and all objections advanced, on whatever grounds, against the divine inspiration of the Bible. He cannot claim a mathematical exactitude for every proposition it contains. This is quite plain from what has been already stated as to matters of fact. Even in the New Testament we find that inspired utterances appear to have been subject, at least in certain cases, to critical and corrective judgment. . . . Elements of uncertainty, in the strict meaning of the words, we have already noticed. But we have also seen, bounding, tempering and overruling them all, the radiance of the Divine Spirit, which has flooded the Holy Scriptures with a supply of light that our experience, now reaching over several thousand years, has proved to be fully adequate to all the needs of mankind. And this is the rock that may still and ever be justly termed impregnable.

He well says of rationalistic critics that

A very limited acquaintance with the critical literature certainly does not show me, within my own narrow bounds, that the negative school carefully eschews precipitancy and levity, that it never seems to betray a desire for the negative conclusion rather than the affirmative, that it handles what it deems sick and sore places as children would deal with them in an afflicted parent, that reverence is the keynote of its tone.

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In the Dinner Set Department are to be seen the superb new designs from the Cauldon China Works, Brown-Westhead, Wedgwood, Haviland and the old Canton China and Dresden Blue Onion; also more than fifty stock patterns to choose from, in sets or parts of sets as required, from the ordinary to the costly decorations.

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BOSTON CONGREGATION L CLUB.

There was no lack of variety in the topics presented at the club in its gathering at Horticultural Hall last Monday evening. Mr. S. B. Capen, in his usual clear and straightforward manner, explained the bill for proportional representation now before the Massachusetts legislature, and ballots were distributed in order to illustrate the method of voting which it involves. The choice of Hon. T. B. Reed, as the leading candidate on the Republican ticket, called forth vociferous applause, plainly indicating the political preferences of the club. Mr. Capen also outlined several plans for a new Congregational House, laying emphasis on the idea that the building should chiefly represent the denomination in its missionary work, rather than be erected for obtaining a revenue by rentals for business purposes.

The principal topic of the evening was the Congregational Church Union of Boston and Vicinity, the new organization which has already served a useful purpose in strengthening weak churches and planning for further extension into the suburbs. Dr. A. K. Stone spoke in behalf of the Swedish Church, Mr. A. S. Lovett for a proposed new church in Brookline, Dr. C. H. Beale for another in Dorchester, and Dr. Arthur Little pointed out the desirability of pre-empting territory near the Blue Hill Boulevard. Other features of the union were discussed by Mr. S. C. Darling, Rev. W. R. Campbell, Dr. W. E. Barton and J. Howard Field.

Allusion was made to the departure of Dr. Nehemiah Boynton from Boston to Detroit in terms of sincere regret.

EDUCATION.

—An unnamed friend has given \$5,000 to Yankton College toward the current expenses of the year.

—A Boston merchant has given \$100,000 to endow a chair of comparative pathology in the medical school of Harvard University.

—Mr. Robert A. Woods of South End House, Boston, gave a course of six lectures on Social Democracy at Iowa College, April 20-25.

—Dr. A. J. F. Behrends of Brooklyn has given six lectures on Missions, on the Graves foundation, at Syracuse University. Their publication is promised by the faculty.

—President S. B. L. Penrose of Whitman College, during his present trip in the East, has expressed the expectation that the remaining third of the necessary \$150,000 will be secured and thus fulfill the condition of Dr. Pearson's offer of \$50,000 for Whitman.

—The Woolsey statue for Yale, the picture of which we published Jan. 23 last, has been cast. The mold weighs about twenty-nine tons and a half and required three men twenty-four weeks to construct it. The statue is of one piece and weighs over four tons and a half.

—Kimball Union Academy, Meriden, N. H., has a goodly number of students this term. The Boston alumni meeting this month was well attended and enthusiastic, and special attention was directed to the beautiful and instructive academy souvenir recently published. It can be obtained at a moderate price of Rev. G. H. French, Park Hill, N. H.

—The School of Applied Ethics, which has held four summer sessions at Plymouth, Mass., and one winter session at Washington, is about to secure incorporation under the laws of Massachusetts. No summer session will be held this year, but it is hoped to hold one with increased facilities in 1897, at some place not yet designated.

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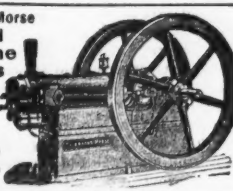
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DEFINITIONS.

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SOCIETY: Society as a pursuit, an end, is a thing without a soul. The home-spirit, from the sharing of which between home and home it grew, has departed out of it. It is dead. It is a corruption. A professional society woman is a parasite upon the world's heart-growth, helping, as a microbe of disease, to eat out its vitality. There is a terrible reaction in the influence of what we make society to be, without its true heart and center. It is to blame for the many confused problems of our time; it is responsible for the frantic turning of the world upside down. Conventionalities, false effort and restriction crowd in upon and choke out our most beautiful and sacred realities. True homes become more and more scarce. Society women abandon them; they make of them mere arrival and departure stations in the rush of a whirling round. Women who cannot or who will not maintain the modern artificial conditions are discouraged and repelled from any home-making at all. They are forced, through the very need of their natures, to outside work and interest for fellowship; and so there is a great deal attempted, from strong desire for the best, that is yet in its turn untrue, one-sided, adding a fresh derangement to our perplexed systems and theories—our transitional social and political economies.—*Mrs. A. D. T. Whitney.*

BIOGRAPHICAL.

BARON MAURICE DE HIRSCH.

This unique character died suddenly from a stroke of apoplexy, April 21, on his estate at Presburg, Hungary, at the age of sixty-three. His lavish gifts to charitable objects gave him a worldwide reputation, but the most diverse opinions prevail concerning the man himself. By some he was considered almost uncanny, owing to the fact that singular disasters overtook an unusually large number of persons with whom he associated in business and other ways. He was educated in Brussels where, at an early age, he entered a famous banking house and showed a special aptitude for finance. He soon became a valuable adviser to the firm, and increased his wealth by marrying a daughter of one of the partners. By the purchase and skillful manipulation of Turkish railroad bonds and other schemes he built up a colossal fortune, said to equal the Rothschilds. He distributed it freely, however, and many institutions in Egypt, Turkey and Asia Minor bear his name as their benefactor. He was a Jew and last year he offered the Russian Government \$10,000,000 for public instruction if no distinction should be made as to the race or religion of the pupils. The offer was declined.

Baron de Hirsch never visited America, but his benefactions in this country now reach the sum of \$2,500,000. About six years ago he established a fund bearing his name for the purpose of ameliorating the condition of Russian and Roumanian Jews in the United States. The money is chiefly invested in farm lands in New Jersey and Connecticut, and is used in part for the maintenance of day and evening English schools and mechanical training schools. Besides this the fund money is used for baths and other institutions in the thickly populated districts of New York city.

REV. FREEMAN COTTON LIBBY

Died at Gorham, N. H., April 15, after a severe and at times very painful illness of more than a year's duration, borne with great fortitude and resignation. He was born in Tuftonboro, N. H., April 14, 1838, and began his public ministry with the Methodists, but was ordained pastor at Meredith, June 5, 1891. He resigned last April to accept a call to Bennington, N. H., but was taken ill in March and never preached again. He was positive in his convictions of truth and fearless in their utterance, sympathetic, zealous and thoroughly consecrated to his work. He was enthusiastic in the Christian Endeavor movement, one of the vice-presidents of the State society and a missionary superintendent. His departure in early manhood seems untimely, but he has entered upon the higher and eternal

service. He married Flora E. Twitchell of Gorham, who survives him.

REV. EDWIN E. WILLIAMS,

Who was seriously injured by a fall just before Easter, died April 11. He had been pastor of the strong church in Elyria, O., for nearly twenty-four years, and was greatly beloved throughout the entire city even by people not connected with any church. Many of the business houses were closed on the day of the funeral, services being conducted by Rev. James D. Williamson of Cleveland.

NEVER were the crockery shops more attractive at this season of the year both for May wedding presents and the outfits for summer houses. Jones, McDuffee & Stratton's exhibit is a remarkable one.

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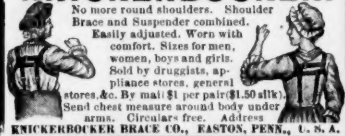
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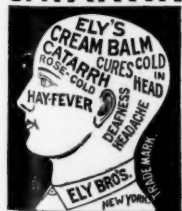
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PULPIT EXCHANGES.

BY REV. JOHN CUCKSON.

Let me thank you for your brief editorial on Pulpit Exchanges with Unitarians and, at the same time, permit me to express my sincere regret that acts of liberal courtesy between ministers of various religious bodies should ever be misunderstood. At the last meeting of the Boston Association of Ministers, held at my house, Drs. Gordon and Herrick were elected members of the association. Their election meant nothing more than the renewal of friendly relations between Congregational ministers, Unitarian and Trinitarian, in the city of Boston, which had in a measure been disturbed about half a century ago. In the course of conversation several ministers spoke warmly of the social reunion and talked of exchanges of pulpit hospitality. The talk was in the nature of a privileged communication, as all such talk is presumed to be at a private meeting of ministers. But some one, with more conceit than consideration, detailed to a newspaper reporter all that had occurred and more and left the impression on the public mind that what was a mere personal approach, based upon mutual respect and friendship, was something in the nature of a concession to doctrine. Nothing could be further from the truth. Dr. Hale and Dr. Herrick, Dr. Gordon and Dr. Donald, Dr. Munger and myself are not going to influence each other theologically. In matters of religious opinion we differ in many respects and differ widely, but is this difference, which everybody knows who knows us at all, to set us apart altogether, to isolate us as if we had nothing in common, to prevent us or our parishes from being neighborly and setting an example of catholicity in the midst of divergence? As ministers of Christ there is much in common between us and we feel it, and if we come together for any purpose, whether devotional, philanthropic or friendly, the union is moral and spiritual, not theological, and is a protest against dogmatic hatred and jealousy. The truths we represent are not going to suffer because of our Christian courtesy. We do not propose to swerve one hair's breadth from our convictions, but it would seem as if we were willing to yield a good deal to Christian fellowship. A short time ago Dr. Munger came to deliver an address in Boston. My profound respect for his literary and pulpit ability and his character as a Christian minister induced me to invite him to occupy the pulpit of Arlington Street Church. To my great delight he consented to do so. His services were what I expected they would be, a source of great satisfaction to my parish. Were any of the parties to this agreement compromised? Not in the least. A few days afterward came the union service on Good Friday at the Old South. Dr. Gordon, with that breadth and catholicity of Christian sentiment which distinguishes him, invited two Episcopal clergymen, two Congregationalists and a Unitarian to take part in the service. It was, what it has been for years, a memorable service. This simple, unconstrained and brotherly fusion of Christian hearts, despite all doctrinal differences, is one of the most Christlike things in our generation and one could wish it were more general. Sect and denomination are lost for the moment in a common loyalty to the Great Master and his gospel of love. Nothing is gained for Trinitarianism or Unitarianism, but supreme fellowship on the higher plains of reverence and good will becomes an accomplished fact. The jealousies of Christendom spring from mutual ignorance on the part of good men and true, who often do no more than simply misunderstand each other, and any movement which brings them together, unites them in common loyalty and service and helps them to respect each other, alike for their agreements and differences, is a sign of the coming of that kingdom in which there shall be one fold and one shepherd. For my part, the claims of denomination and sect shall never be allowed to hinder the slow coming of the union of Christendom. It may not and probably will not come in the way of any existing denomination, but there are evident signs abroad that God, in his wisdom and goodness, is bringing order out of chaos and symmetry out of confusion, and love will win what logic has lost.



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